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of Ahmadiyya Muslim Community, USA

اَللّٰهُ وَلِيُّ الَّذِيْنَ اٰمَنُوْا يُخْرِجُهُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ
القران الحکیم 2:258

# Ahmadiyya Gazette
United States of America

Ahmadiyya Mosques in the US

March to June 2024

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Bait-us-Samee Mosque, Houston, Texas.

**AHMADIYYA
MUSLIM COMMUNITY**
*United States of America*

*Muslims who believe in the Messiah
Hazrat Mirza Ghulam Ahmad of Qadian
(May peace be on him)*

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ          نَحۡمَدُہٗ وَ نُصَلِّیۡ عَلٰی رَسُوۡلِہِ الۡکَرِیۡمِ

# Mosque Etiquette

1. Mosque is an Islamic place of worship reserved for Prayers, remembrance of Allah, recitation of the Holy Quran and other religion related activities. No activity should be carried out that in any way violates its religious sanctity.
2. There should be no discussion on any worldly matters in the mosques. As for as possible, one should spend time in Prayers, remembrance of Allah and religious discussions. However, national and educational issues can be discussed as necessary as long as Prayers of the worshippers are not disturbed.
3. The Holy Prophet Muhammad (may peace and blessings of Allah be upon him) guided us to pray in the following words while entering the mosque:

   بِسۡمِ اللّٰہِ الصَّلٰوۃُ وَ السَّلَامُ عَلٰی رَسُوۡلِ اللّٰہِ اَللّٰھُمَّ اغۡفِرۡ لِیۡ ذُنُوۡبِیۡ وَ افۡتَحۡ لِیۡ اَبۡوَابَ رَحۡمَتِکَ

   Meaning, I enter in the name of Allah seeking blessings and peace for the Prophet of Allah. O Allah, forgive my sins and open the gates of mercy for me. Amin
4. A saying of the Holy Prophet tells us that one can earn rewards by offering two *Rak'at* as a welcome to the mosque (Taḥiyyat-ul-Masjid). This Prayer is voluntary and is not mandatory.
5. It is strictly prohibited to pass so close to a person offering Prayer that disturbs his Prayer. If necessary, one should pass a bit further away from the place for prostration.
6. It is quite undesirable to make noise, speak loudly or to engage in an activity that distracts worshippers from their Prayers.
7. Mosque should be kept clean and tidy as much as possible. Occasionally, its atmosphere should be purged with fragrance. Mosque should be kept clear of every foul and pungent smelling material.
8. The Holy Prophet (may peace and blessings of Allah be upon him) urged that one should not come to the mosque after eating anything that creates unpleasant smell. He used to advise that as much as possible one should come with neat and clean body and clothes and, if possible, use perfume.
9. It is highly undesirable to spit or blow nose in the mosque or on the stairs and pathways that may result in causing filth.
10. Buying and selling or engaging in related conversation is forbidden in the mosque.
11. It is undesirable to make an announcement in the mosque about a lost item.
12. As far as the legal opinion is concerned, shoes can be brought in the mosques subject to the condition that they are neat and clean. Presently the mosques are designed with proper flooring, etc., therefore, under these conditions it is not desirable to bring shoes in the mosques under normal circumstances.
13. It is not desirable that those who reach the mosque after others try to go in front of them by jumping over their heads and shoulders.
14. Such young children should not be brought to the mosque who make noise or make the mosque dirty with their urine or stool.
15. Friday sermon is a part of Prayer. Attendees should listen to the speech of Imam attentively and should not indulge in any dialogue and conversation. If need arises to quiet someone, it should be accomplished using a signal.
16. The Holy Prophet (may peace and blessings of Allah be upon him) guided us to recite this prayer while exiting the mosque اَللّٰھُمَّ اِنِّیۡ اَسۡئَلُکَ مِنۡ فَضۡلِکَ وَ رَحۡمَتِکَ meaning, O Allah I seek your favor and mercy.

Humble, Mirza Bashir Ahmad, 4 August 1936. Nazir Ta'lim-o-Tarbiyat, Jamā'at Ahmadiyya Qādiān.

(Translated by Dr Mahmud Ahmad Nagi. Columbus OH)

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# Ahmadiyya Mosques in the US

وَمَنْ اَظْلَمُ مِمَّنْ مَّنَعَ مَسٰجِدَ اللّٰهِ اَنْ يُّذْكَرَ فِيْهَا اسْمُهٗ
وَسَعٰى فِيْ خَرَابِهَا ؕ
اُولٰٓئِكَ مَا كَانَ لَهُمْ اَنْ يَّدْخُلُوْهَآ اِلَّا خَآئِفِيْنَ ؕ
لَهُمْ فِي الدُّنْيَا خِزْيٌ وَّلَهُمْ فِي الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ ﴿۱۱۵﴾

And who is more unjust than he who prohibits the name of Allah being glorified in Allah's temples and seeks to ruin them?
It was not proper for such men to enter therein except in fear.
For them is disgrace in this world;
and theirs shall be a great punishment in the next.

(Holy Qur'an, 2 [Al-Baqarah] :115)

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**Acronyms for salutations used in this publication**

| | |
|---|---|
| s.a./s: | Ṣallallahu 'Alaihi Wa Sallam<br>(may peace and blessings of Allah be upon him) |
| a.s./a: | 'Alaih-is-Salām |
| r.a.: | Raḍiyallāhu 'Anhu/'Anha<br>(may Allah be pleased with him/her) |
| r.h.: | Raḥimahullāhu Ta'ālā<br>(may Allah shower His mercy on him) |
| a.b.a.: | Ayyadahullāhu Ta'ālā Bi-Naṣrihil-'Azīz<br>(may Allah support him with His mighty help) |

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Verse numbers in the references from the Holy Qur'ān count Tasmiya at the beginning of a chapter as the first verse.

قُلْ اَمَرَ رَبِّيْ بِالْقِسْطِ ۟ وَاَقِيْمُوْا وُجُوْهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَّادْعُوْهُ مُخْلِصِيْنَ لَهُ الدِّيْنَ ؕ
كَمَا بَدَاَكُمْ تَعُوْدُوْنَ ۝۳۰

Say, ‘My Lord has enjoined justice. And fix your attention aright at every *time and* place of worship, and call upon Him, making yourselves sincere towards Him in religion. As He brought you into being, so shall you return.’ (7 [Al-Aʿrāf] :30)

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## Importance of mosques

# Guidance from the Holy Qur'ān

The Holy Qur'ān says about the purpose of creation of mankind:

وَمَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّا لِيَعْبُدُوْنِ

And I have not created the Jinn and the men but that they may worship Me. (51[Adh-Dhāriyāt]: 57)

The primary signification of the word عبادة ('Ibadat) as shown under Important Words above, is to subject oneself to a rigorous spiritual discipline, working with all one's inherent powers and capacities to their fullest scope, in perfect harmony with and in obedience to God's design, so as to receive the Divine impress and thus be able to manifest in oneself God's attributes. This is, as stated in the present verse, the great and noble aim and object of man's creation and this is exactly what worship of God means. The external and internal endowments of human nature give us clearly to understand that of God-given faculties the highest is the one which awakens in man the urge to search after God and incites in him the noble desire completely to submit himself to His will. This being the great object of man's existence the Quran has not failed to prescribe ways and means to attain it.

Allah says in the Holy Qur'ān (3[Aal-e-`Imran]: 97):

اِنَّ اَوَّلَ بَيْتٍ وُّضِعَ لِلنَّاسِ لَلَّذِيْ بِبَكَّةَ مُبٰرَكًا وَّهُدًى لِّلْعٰلَمِيْنَ

Surely, the first House founded for mankind is that at Becca, abounding in blessings and guidance for all peoples.

In this verse, the Quran draws the attention of the People of the Book to the antiquity of the Ka'bah in order to point out that the real and original center of God's religion is the Ka'bah, those adopted by Jews and Christians being of later origin. Just as certain foods which Jews abstained from were not originally forbidden but came subsequently to be held unlawful, similarly their Qiblah was not the original Qiblah but was adopted as such at a subsequent time.

In Surah Taubah the philosophy of building mosques is illustrated:

لَمَسْجِدٌ اُسِّسَ عَلَى التَّقْوٰى مِنْ اَوَّلِ يَوْمٍ اَحَقُّ اَنْ تَقُوْمَ فِيْهِ ۔ فِيْهِ رِجَالٌ يُّحِبُّوْنَ اَنْ يَّتَطَهَّرُوْا ؕ وَاللّٰهُ
يُحِبُّ الْمُطَّهِّرِيْنَ

A Mosque which was founded upon piety from the very first day is surely more worthy that thou shouldst stand to pray therein. In it are men who love to become purified, and Allah loves those who purify themselves. (9[At-Taubah]: 108)

According to some traditions the words, A Mosque which was founded upon piety from the very first day is surely more worthy, refer to a Mosque at Qubā which was built on the site where the Holy Prophet had alighted before entering Medina on the day of his arrival from Mecca; while, according to others, these words refer to the Mosque which the Holy Prophet himself built at Medina and which later came to be known as مسجد النبی i.e. "the Mosque of the Prophet." The wording of the verse seems to support the latter view.

الَّذِيْنَ اُخْرِجُوْا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ اِلَّآ اَنْ يَّقُوْلُوْا رَبُّنَا اللّٰهُ ؕ وَلَوْلَا دَفْعُ اللّٰهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ
لَّهُدِّمَتْ صَوَامِعُ وَبِيَعٌ وَّصَلَوٰتٌ وَّمَسٰجِدُ يُذْكَرُ فِيْهَا اسْمُ اللّٰهِ كَثِيْرًا ؕ وَلَيَنْصُرَنَّ اللّٰهُ مَنْ يَّنْصُرُهٗ ؕ
اِنَّ اللّٰهَ لَقَوِيٌّ عَزِيْزٌ

Those who have been driven out from their homes unjustly only because they said, 'Our Lord is Allah' — And if Allah did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated. And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty —(22[Al-Hajj]: 41)

[English translation of the Holy Qur'ān by Maulawī Sher Ali] and commentaries of the above verses from [The Holy Qur'ān with English Translation and Commentary (a.k.a. Five-Volume Commentary)]

### Importance of mosques

# Guidance from the Holy Prophet

### May peace and blessings of Allah be upon him

The importance of going to mosques by Muslims is best described by the Holy Prophet (may peace and blessings of Allah be on him). The sins committed are totally wiped out and the status is also raised. The Holy Prophet (may peace and blessings of Allah be on him) said:

عَنْ أَبِي هُرَيْرَةَ، قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ تَطَهَّرَ فِي بَيْتِهِ ثُمَّ مَشَى إِلَى
بَيْتٍ مِنْ بُيُوتِ اللَّهِ لِيَقْضِيَ فَرِيضَةً مِنْ فَرَائِضِ اللَّهِ كَانَتْ خَطْوَتَاهُ إِحْدَاهُمَا تَحُطُّ
خَطِيئَةً وَالأُخْرَى تَرْفَعُ دَرَجَةً "

Abu Hurairah relates that the Holy Prophet said: He who makes his ablutions at home and then walks to one of the houses of Allah to discharge an obligation imposed on him by Allah, one step of his wipes out a sin and another step raises his status (Muslim). (Sahih Muslim, the book of mosques and places of prayers, Hadith No. 666. Translation from Gardens of the Righteous, Zafrulla Khan, p. 193)

عَنْ عُثْمَانَ بْنِ عَفَّانَ، قَالَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ بَنَى مَسْجِدًا. قَالَ
بُكَيْرٌ حَسِبْتُ أَنَّهُ قَالَ. يَبْتَغِي بِهِ وَجْهَ اللَّهِ، بَنَى اللَّهُ لَهُ مِثْلَهُ فِي الْجَنَّةِ ".

‘Uthman bin ‘Affan relates that the Holy Prophet (may peace and blessings of Allah be upon him) said: “Whoever builds a mosque (Bukair said that he thought that the Holy Prophet said, “Intending Allah’s Pleasure”), Allah will build for him something like it in the Paradise.” (Sahih al-Bukhari, Book of Prayers, Hadith 450)

عَنْ كَعْبٍ ابْنِ مَالِک. أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ ضُحًى دَخَلَ
الْمَسْجِدَ، فَصَلَّى رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ۔

Ka‘ab ibn Malik relates that when the Holy Prophet returned from a journey he proceeded straight to the mosque and offered two raka’as of voluntary Prayer (Bokhari and Muslim) [Gardens of the Righteous (Riyadh as-Salihin of Imam Nawawi), translated from Arabic by Muhammad Zafrulla Khan, p. 185]

وَعَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ”أَعْظَمُ النَّاسِ أَجْرًا فِي
الصَّلَاةِ أَبْعَدُهُمْ فَأَبْعَدُهُمْ مَمْشًى وَالَّذِي يَنْتَظِرُ الصَّلَاةَ حَتَّى يُصَلِّيَهَا مَعَ الْإِمَامِ أَعْظَمُ
أجرا من الَّذِي يُصَلِّي ثمَّ ينَام“

Abu Musa relates that the Holy Prophet said: The person whose Prayer brings him the highest reward in the one who walks farthest to it; and he who waits so that he might say his Prayer in the congregation has a higher reward than one who says it alone and goes to bed (Bokhari and Muslim) [Gardens of the Righteous (Riyadh as-Salihin of Imam Nawawi), translated from Arabic by Muhammad Zafrulla Khan, p. 193]

### Importance of mosques

# Guidance from the Promised Messiah

### May peace be on him

حضرت مسیح موعودؑ تعمیر مساجد کی فلاسفی بیان فرماتے ہیں: یہ تجلی نشأۃ ثانیہ اور تبدلات روحانیہ کے لئے ہے اور یہ نظام خیر کی بنیاد کے لئے پہلی اینٹ ہے اور نیز مساجد کی تعمیر اور دیر کی خرابی کے لئے اور اس میں آسمانی قوتیں زمینی قوتوں پر غالب آجائیں گی اور مسیحی نور دجالی حیلوں سے بڑھ جائیں گے اور خدا تعالیٰ اپنی خلقت کو ایک روشن چراغ دکھائے گا پس وہ فوج در فوج دینِ الٰہی میں داخل ہوں گی۔ (روحانی خزائن، جلد ۸، صفحات ۲۳۷۔۲۳۸، نورالحق حصہ دوم صفحہ ۴۲)

The Promised Messiah (peace be on him) said: This manifestation [of the eclipses of the sun and the moon] is for the second rejuvenation and spiritual transformations, and this is the first brick for the foundation of the righteous system, and also for the construction of mosques and the desolation of temples. And Godly forces shall prevail over worldly powers in it, and messianic lights shall increase over the tricks of Dajjal, and God Almighty shall show His creation a glittering lamp. So, they shall join the divine movement in droves. (Translation by Mahmud Ahmad Nagi)

The Promised Messiah, may peace be upon him, mentions his revelation about Mubarak Mosque in Qadian, and explains it:

کیا ہم نے ہر یک بات میں تیرے لئے آسانی نہیں کی کہ تجھ کو بیت الفکر اور بیت الذکر عطا کیا۔ اور جو شخص بیت الذکر میں باخلاص و قصد تعبد و صحت نیت و حسن ایمان داخل ہوگا وہ سوئے خاتمہ سے امن میں آجائے گا۔ بیت الفکر سے مراد اس جگہ وہ چوبارہ ہے جس میں یہ عاجز کتاب کی تالیف کے لئے مشغول رہا ہے اور رہتا ہے اور بیت الذکر سے مراد وہ مسجد ہے کہ جو اس چوبارہ کے پہلو میں بنائی گئی ہے اور آخری فقرہ مذکورہ بالا اسی مسجد کی صفت میں بیان فرمایا ہے جس کے حروف سے بنائے مسجد کی تاریخ بھی نکلتی ہے اور وہ یہ ہے۔ مبارک و مبارک و کل امر مبارک یجعل فیه یعنی یہ مسجد برکت دہندہ اور برکت یافتہ ہے اور ہر یک امر مبارک اس میں کیا جائے گا۔ (براہین احمدیہ حصہ چہارم، روحانی خزائن جلد ۱، صفحات ۶۶۶ تا ۶۶۷، اسلام انٹرنیشنل پبلیکیشن یوکے، ایڈیشن ۲۰۲۱)

Have We not made everything easy for you by granting you Baitul-Fikr and Baitudh-Dhikr? He who enters Baitudh-Dhikr sincerely, for the sake of worship, with purity of intention, and good faith, will be secure against an evil end. Here Baitul-Fikr refers to the upper room in which this humble one has remained, and still remains, occupied with the compilation of this book, and Baitudh-Dhikr refers to the mosque established next to it. The last sentence mentioned above refers to the attribute of the same mosque whose letters also indicate the date (In the Arabic abjad system each letter in the alphabet corresponds to a numerical value. Using this system, the date of the founding of the mosque, year 1300 of the Hijrah calendar, equals the sum of the numerical values of each Arabic letter used in the sentence. [Publisher]) of the foundation of this mosque, which is as follows:

مبارِک و مبارَک و کل امر مبارَک یجعل فیه

Meaning that, this mosque is a source of blessings, is blessed itself, and every blessed deed will be performed in it. (Barahīn Ahmadiyya, part IV, English Translation, pp. 436-437, Islam International Publication UK, Edition 2016)

”اس وقت ہماری جماعت کو مساجد کی بڑی ضرورت ہے۔ یہ خانۂ خدا ہوتا ہے۔ جس گاؤں یا شہر میں ہماری جماعت کی مسجد قائم ہو گئی تو سمجھو کہ جماعت کی ترقی کی بنیاد پڑ گئی۔ اگر کوئی ایسا

گاؤں ہو یا شہر جہاں مسلمان کم ہوں یا نہ ہوں اور وہاں اسلام کی ترقی کرنی ہو تو ایک مسجد بنا دینی چاہئے پھر خدا خود مسلمانوں کو کھینچ لاوے گا لیکن شرط یہ ہے“ جو شرط آپ نے بیان فرمائی اس کو سامنے رکھنا ہو گا۔ فرمایا کہ شرط یہ ہے ”کہ قیام مسجد میں نیت بہ اخلاص ہو۔“ ”مسجد بنانے میں نیک نیتی ہو“ محض للہ اسے کیا جاوے۔ نفسانی اغراض یا کسی شرّ کو ہرگز دخل نہ ہو تب خدا برکت دے گا۔“ (ملفوظات جلد 7 صفحہ 119۔ ایڈیشن 1985ء مطبوعہ انگلستان)

The Promised Messiah also stated: “At this time our Jamāʿat is in dire need to build mosques. A mosque is a house of Allah. Wherever, be it a city or a village, wherever our mosque is built consider it to be the building block for the development of Jamāʿat in that area. If there is a village or city where there are no or few Muslims, just construct a mosque there. Allah will indeed Himself attract Muslims to that place. But there is a condition that the mosque shall be built with very true and honest intentions. It should be done merely for the sake of Allah and it shall not have any other personal or political means. It is then that Allah will bless it.” (From the translation on alislam.org of the Friday Sermon of Hazrat Khalifatul-Masih V, 4 November 2016)

The Promised Messiah said:

سؤال ہؤا کہ مسجد میں نماز نہیں پڑھنے دیتے اور اس مسجد میں ہمارا حصہ ہے۔ فرمایا کہ

سفید زمین پر ایک حد کر لی، وہی مسجد ہو جاتی ہے۔ مگر فساد اچھا نہیں۔ اگر تم دشمن سے بدلہ نہ لو اور اسے خدا کے حوالہ کر دو تو وہ خود نپٹ لیوے گا۔ دیکھو ایک بچہ کے دشمن کا مقابلہ ماں باپ کیا کرتے ہیں۔ اسی طرح جو خدا تعالیٰ کے دروازہ پر گرتا ہے تو خدا خود اس کی رعایت کرتا ہے اور اسے ضرر دینے والے کو تباہ کر دیتا ہے۔ (البدر، جلد ۲، صفحہ ۱۸۷، ۳ جولائی ۱۹۰۳)

(ملفوظات، ۱۹۸۴، جلد ۶۔ صفحہ ۳۳)

Question was raised, “[Our adversaries] do not allow [us] to offer Prayers in [a particular mosque] mosque while there is our share in it.” [The Promised Messiah, may peace be upon him,] responded,

“When a piece of land is marked off [for a mosque], it becomes a mosque. But disorder is not desirable. If you do not avenge the adversary and leave him to God, He Himself will take care of Him. Note that parents face the adversary of a child. Similarly, one who falls on the door of the Exalted God, God Himself favors him and destroys the one who hurts him.” (Urdu from Malfuzat, 1984 Edition, vol. 6, p. 33. English Translation by Syed Sajid Ahmad)

# Guidance from the Ahmadiyya Caliphs about Mosques

Through the years, Jamāʿat Ahmadiyya has continued the building of mosques under the guidance of the Khulafā.

The Noor Mosque was built under the caliphate of Hazrat Khalifatul-Masih I (may Allah be pleased with him) on April 23, 1910.

Hazrat Khalifatul-Masih II (may Allah be pleased with him) addressed the annual Ijtima of Majlis Khuddāmul Ahmadiyya at Rabwah, Pakistan on 13 October 1957. At the end of the address, he stressed the importance of building mosques across Europe, America, and other parts of the world:

”تم ایسے آدمی کے ساتھ چل رہے ہو جسے خدا نے ساری دنیا میں مسجدیں بنانے کے لئے مقرر کیا ہے“

” اگر یورپ میں اڑھائی ہزار مسجدیں بن جائیں تو یورپ کے آخر کناروں تک نعرہ ہائے تکبیر کی صدائیں بلند ہو سکتی ہیں۔ اس طرح ایک مسجد کی اذان دوسری مسجد تک پہنچ جائے گی اور بیک وقت سارا یورپ اللہ اکبر کی آوازوں سے گونج اٹھے گا۔ جس دن ایسا ہو گیا اس روز عیسائیت جان لے گی کہ اسلام غالب آ گیا۔ تثلیث کا عقیدہ رکھنے والوں کا زور ٹوٹ جائے گا اور وہ اسلام کی بڑھتی ہوئی یلغار کے آگے ہتھیار ڈال دیں گے۔ یورپ کی طرح امریکہ میں بھی مسجدیں تعمیر ہوں گی اور وہاں کا گوشہ گوشہ بھی اللہ اکبر کی آوازوں سے گونج اٹھے گا۔ اس وقت عیسائیت کے دل کانپ جائیں گے اور لوگ سمجھ لیں گے کہ اسلام کا نور اب ساری دنیا میں پھیلے بغیر نہ رہے گا۔“

“You are accompanying a man whom God has ordained to build mosques all over the world.”

“If 2,500 mosques are built in Europe, then the slogan of Allahu Akbar can be raised to the ends of Europe. In this way, the Adhan (call to Prayer) from one mosque will spread to another mosque, and at the same time, the whole of Europe will echo the slogans of Allahu Akbar. The day this happens, Christianity will understand that Islam has triumphed. Those who believe in the Trinity will lose their strength and surrender to the growing invasion of Islam. Like Europe, mosques will be built in America. And every corner there will also be echoed with the slogans of Allahu Akbar. At that time, the hearts of Christianity will tremble, and people will understand that there is no reason that the light of Islam will spread all over the world.” (Al-Fazl, 16 October 1957, p. 3) (Translation by Mahmud Ahmad Nagi)

After moving to Rabwah, Pakistan in 1947, the first Mosque built by Khalifatul-Masih II was the “Yadgari Mosque,” a Mosque to remember, a symbol of migration from Qadian, India to Rabwah, Pakistan.

In 1968, Hazrat Khalifatul-Masih III gave a series of sermons elaborating on twenty-three great reasons for the building of Baitullah. He said: "In the building of Baitullah as the First House of God, we are instructed to build houses on the same model and purity at every place so as to provide mankind the same benefits as contained in the verse:

مُبٰرَکًا وَّھُدًی لِّلۡعٰلَمِیۡنَ

Abounding in blessings and guidance for all mankind (3[Aal-e-`Imran]: 97).

During the inauguration of Bait-ul-Hameed Mosque, Chino, CA, Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him) said on populating the mosques:

ہمیشہ مجھے اس بات کا جنون رہا کہ جہاں بھی جاؤں مسجدیں بھرنے کی تلقین کروں کیونکہ یہ نظارہ میں برداشت ہی نہیں کر سکتا کہ ہمارے گھر آباد ہوں اور خدا کے گھر خالی ہوں اس لئے جب مسجدیں بنائیں تو اس بات کو نہ بھولیں کہ ان مسجدوں کو بھرنا بھی ہم نے ہے۔ مسجدیں بنا کر خالی چھوڑنا بہت ہی ایک ویران منظر پیش کرتا ہے۔۔۔ حضرت مسیح موعود علیہ السلام کو دیکھیں کہ اپنے گھر چھوڑ کر مسجد میں رہ جایا کرتے تھے، مسجد کی صفوں میں لپیٹے جایا کرتے تھے۔ دیکھیں خدا نے کتنی برکت ڈالی ہے آپ سب کے گھر حضرت مسیح موعود علیہ السلام کے گھر ہیں۔ کتنی عظیم الشان برکت ہے ساری جماعت میں۔ دنیا کے کونے کونے میں خدا تعالیٰ عظیم الشان بابرکت گھر عطا کر رہا ہے جماعت کو۔ مسجدیں بھی اور مشن ہاؤس بھی اور ذاتی گھر بھی ہم سب کا تو سب کچھ ایک ہی ہے اور ہر چیز جماعت کی ہے۔

I have always been obsessed with urging me to fill mosques wherever I go because I cannot bear the sight that our houses are inhabited and God’s houses are empty, so when mosques are built, do not forget that we have to fill these mosques. Building mosques and leaving them empty presents a very deserted scene... Look at the Promised Messiah (peace be upon him) that he used to leave his house and stay in the mosque, wrapped in the prayer mats of the mosque. Observe, how the whole Jamāʿat is magnificently blessed. Your houses are the houses of the Promised Messiah (peace be upon him). What a splendid blessing to the whole Jamā‘at! God Almighty is bestowing splendid and blessed houses to the Jamā‘at all over the world. Mosques, Mission Houses, and our personal homes belong to all of us and everything belongs to the Jamāʿat. (Khutbāt-e-Tahir, vol. 8, Friday sermon of 7 July 1989, p. 472)

In his Friday Sermon on 19 March 1999, Hazrat Khalifatul-Masih IV said: "Among the guidelines I had issued to the Jamāʿats, the most significant advice was that they should start building houses of God and build them in great numbers. Since it is God’s work to fill these mosques, He will bring people to these mosques.... Our efforts should not be limited to the building of central and big mosques. In fact, in every community where there are a few Ahmadis, we should look into building small mosques....".

Hazrat Khalifatul-Masih V (may Allah be his Helper) said about the need for mosques:

At one instant the Promised Messiah (may peace be on him) revealing the importance of building mosques said: “At this time our Jamāʿat is in dire need of building mosques. A Mosque is a house of Allah. Wherever, be it a city or a village, wherever our Mosque is built consider it to be the building block for the development of Jamāʿat in that area. If there is a village or city where there are no or few Muslims, just construct a Mosque there. Allah will indeed Himself attract Muslims to that place. But there is a condition that the mosque shall be built with very true and honest intentions. It should be done merely for the sake of Allah, and it should not have any other personal or political means. It is then that Allah will bless it.” (Friday Sermon, Hazrat Khalifatul-Masih V, 4 November 2016)

In his Friday Sermon on 14 May 1989, Hazrat Khalifatul-Masih V (may Allah be his Helper) said: “I wish Germany would be the first European country in Jamāʿat Ahmadiyya to be bestowed with the ability to build 100 mosques.”

Hazrat Khalifatul-Masih V stated in his Friday Sermon of 4 November 2016: “Build small mosques but do it in all the Jamāʿat’s.”

Hazrat Khalifatul-Masih V also said:

Merely being happy over the fact that we have constructed a Mosque and then showing up very rarely for Salat, and embedding more fear of people than Allah’s fear, greediness for the worldly pleasures and giving importance to worldly matters and forgetting the true essence of the purpose of the mosque, might help us earn a temporary good but will not be successful in earning Allah’s continuous blessings. Therefore, Allah says that the true population of mosques is from people who grow through their faith and good acts.” (Friday Sermon, 4 November 2016)

Let us hope and pray that we can fulfill our responsibilities to build mosques all around the world as extensions of the Mosque of our dear Prophet Muhammad and fulfill the purpose of our creation: worship of one God. Amen

# Contribute to National Mosque Fund

**Mirza Maghfoor Ahmad, Ameer, Ahmadiyya Movement in Islam, USA**

October 8, 2023
Dear Respected Members of the Jamaʿat Ahmadiyya U.S.A.
السلام علیکم و رحمة الله و برکاته

When Hazrat Khalifatul-Masih Ayyadahullahu Taʿala Be Nasrihil-ʿAziz graciously visited the U.S.A. in 2022, National Majlis ʿAmila U.S.A. had the honor and the blessed opportunity to have a meeting with Huzoor Ayyadahullahu Taʿala Be-Nasrihil-ʿAziz. In that meeting, Huzoor Ayyadahullahu Taʿala Be-Nasrihil-ʿAziz gave the following directions for constructing and acquiring Mosques in the U.S.A.

"You should target how many buildings you will buy or construct, and then raising the funds should take place; otherwise, you may not be able to meet your objective. First of all, decide that you will construct two or three Mosques, and then you will know that you will need $6M, $7M, $8M, or $9M. This is how you set the target and appeal for the fund accordingly."

While following up on the directions of Huzoor Ayyadahullahu Taʿala Be-Nasrihil-ʿAziz, the National Mosque Committee identified the priority list of 6 locations in the U.S.A., and the National Majlis 'Amila approved it and asked the National Mosque Committee to plan the construction or purchase of the Mosques in these places.

It is important to mention that the National Mosque Committee would decide the planning, design, and size of all Mosques under this initiative. After primary determination, the National Mosque Committee would present the details to the National Majlis ʿAmila for approval.

The construction management from the design to completion would be handled by the National Mosque Committee, which would include the local President and local Property Secretary as part of that particular Mosque Committee when construction or purchase occurs. In other words, all these construction projects will be the responsibility of the U.S.A. National Jamaʿat and will be handed over to the local Jamaʿat administration after the completion of the projects.

To accomplish the above-mentioned plan, the National Majlis Shura has allocated $3M for the National Mosque Fund, which is part of our current National Budget approved by Huzoor Ayyadahullahu Taʿala Be-Nasrihil-ʿAziz.

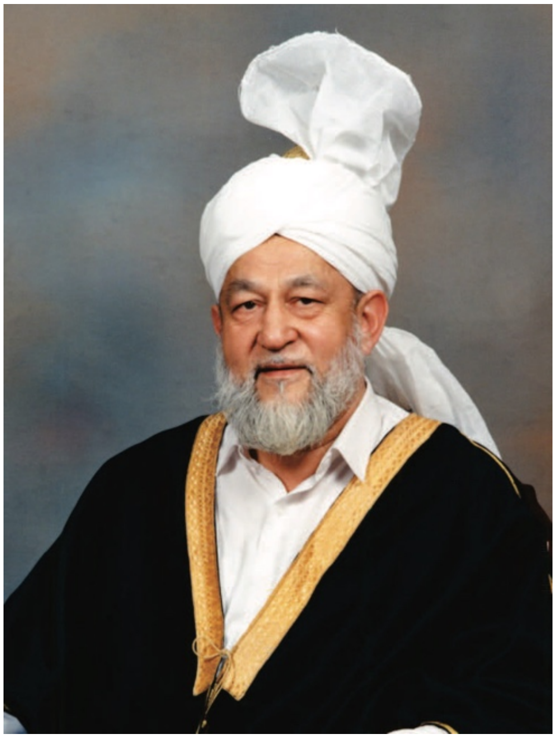
Now, it is the U.S.A. Jamaʿat membership that has to donate to the National Mosque Fund to fulfill all our obligations to start these Mosques' construction and acquisition plans as per the instructions of Hazrat Khalifatul Masih Ayyadahullahu Taʿala Be-Nasrihil-ʿAziz.

I invite you all during these historic moments and make a fervent plea to every member of the U.S.A. Jamaʿat to come forward and donate passionately to fulfill the obligations for the present and future needs of the next generations of the Jamaʿat Ahmadiyya U.S.A. purely seeking the pleasure of God Almighty.

May Allah be your Guide, Helper, and Protector. Ameen.
Wassalam
Khaksar
Mirza Maghfoor Ahmad
Ameer Jamaʿat, USA

# Message from Hazrat Khalifatul-Masih IV at the Inauguration of Bait-ur-Rahman Mosque, Maryland, USA

### May Allah shower His mercy on him



The building of places of worship, such as mosques, dedicated entirely to the one and only one God, is indeed among the noblest tasks. But alas, the places of worship are sometimes built with mixed intentions. They are not always entirely and purely dedicated to the worship of Allah alone.

Islam stands out among religions in its total commitment to the Unity of God. Yet it does not permit its adherents to interfere with the beliefs and practices of idolatrous religions. The principal teaching in this regard, without compromise, is given in the following verse of the Holy Qur'an:

"There is no compulsion in religion." (2[Al-Baqarah]: 257)

This contains, indeed, the fundamental principle of freedom of religious practices and beliefs.

This principle also implies that those who believe in the Unity of God cannot be denied the right to worship in mosques. The doors of Muslim mosques must, therefore, always remain open to the followers of all religions who believe in the Unity of God. As far as physical access is concerned, even the idolaters are not denied. That which is forbidden is only to pay homage to anyone besides God. The Muslim places of worship must entirely remain dedicated to God alone in all sincerity.

There is no doubt that this grand, spacious and beautiful building is extremely impressive and is a treat for the eyes to behold.

Yet it must be remembered that according to Islam, the status of a place of worship in the sight of Allah is not related to physical grandeur or outstanding architectural design. The greatness of a Mosque depends entirely on the fear of God and the sincerity with which the worshippers bow and prostrate therein. However, it is permissible to build large, spacious, simple but beautiful mosques, such as this one for whose inauguration we have all gathered here together. This is an issue that relates to the deep-rooted intentions that precede every human project. If the Mosque incidentally also happens to be attractive and beautiful, without the element of lavishness, it is not disapproved in Islam. Alhamdulillah-all praise be to Allah-I can say with great confidence that those who participated in the building of this Mosque did so entirely to win Allah's favor and had no baser motives.

The first house of Allah ever built in the U.S.A., was by the Ahmadiyya Muslim Jamāʿat in 1922. Since then, we have been able to add 28 more mosques or centers of worship. It is a small number, but the work is quickening in pace with the passage of time. Out of the total, 22 were added only between 1982 and 1994. We are planning to build many more in the coming years to keep pace with the expansion of the Jamāʿat.

I do hope and pray that the sacrifices of all those who have generously participated in the building of this humble, yet great house of God will find favor with the Lord. This Mosque has been built at a cost of $4.25 million, which has been provided almost entirely by the members of the US Ahmadiyya Jamāʿat. A large share of the credit goes to the members of the Association of Ahmadiyya Doctors/Surgeons, who provided more than half the entire expenses. The president and office bearers of the Medical Association should especially be remembered in our prayers. Among them there are some whose personal sacrifices are phenomenal. As far as the rest of the Jamāʿat, a large majority of them participated to the best of their capacity, with enthusiasm and a spirit of dedication that has touched my heart. The Amir of U.S.A., M.M. Ahmad Sahib, and his team, who worked diligently under his able leadership, are also to be remembered in our special prayers. Outside the executive, there is one name which I would personally like to add to the list of those who performed outstanding work with regard to the collection of funds: Shaikh Mubarak Ahmad Sahib, the ex-Amir and Missionary in-Charge of U.S.A. His strenuous tours for fundraising have been truly impressive. He must be nearing 90 years of age and yet, by the Grace of Allah, he works like a young man. God bless him and all the workers in whatever capacity they worked. May posterity also remember them with prayers when they read this brief mention of their services on this stone tablet.

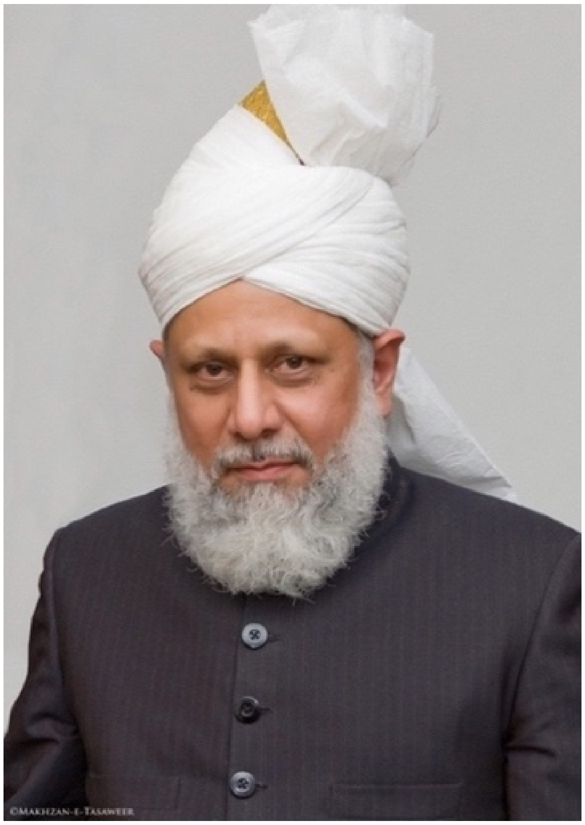
Allah, however, does not need any inscription to remind Him. I have no doubt that He will always shower His blessings on those who have participated with profound sincerity only to please Him. May He always remain pleased with them. Along with those who have made outstanding financial contributions, there are also others who have only been able to offer small sums, but with pure love and a deep sense of sorrow that they could not offer more. The ways of Allah are strange. In His sight, sometimes, small contributors are held higher and closer in His love than those who have offered more. He knows best and to Him we should all turn with prayers that He should ignore our shortcomings and forgive our sins and accept our offering, small or big, pure or defective, with mercy and graciousness. May He grant us the opportunity to be able to achieve the very noblest of expectations related to the houses of His worship.

Mirza Tahir Ahmad
Khalifatul-Masih IV
October 14, 1994

(The Ahmadiyya Gazette, October 1994, pp. 5-6)

# Mosques—Centers of Love and Peace

### Hazrat Khalifatul-Masih V, may Allah be his Helper



On 20th October 2018, the Head of the Worldwide Ahmadiyya Muslim Community, the Fifth Khalifah, His Holiness Hazrat Mirza Masroor Ahmad (may Allah be his Helper) inaugurated the Bait-us-Samad Mosque in Baltimore, USA before delivering the keynote address at a special reception held to mark its opening.

All distinguished guests, As-Salamu ʿAlaikum wa Rahmatullah wa Barakātuhū—peace and blessings of Allah be upon you all.

First of all, I would like to take this opportunity to express my heartfelt gratitude and thanks to all of our guests who have taken the time to join us here today. Your attendance is noteworthy and commendable given that you are attending a religious community's function, at a time when interest in religion is on the decline in much of the world.

It is of even greater note that you are attending a Muslim event, where a new Mosque is being inaugurated, despite the fact that most of you are non-Muslims and have no religious or emotional affiliation with mosques or with Islam. Indeed, we are all well aware that, regrettably, we live in a time where many people hold reservations, and even fears, about Islam and about Muslims. In light of all of this, undoubtedly your attendance is praiseworthy and obliges me to profess my deepest gratitude to all of you.

Moreover, I should clarify that my thanks is not offered as a mere courtesy, rather it is a religious duty placed on me by Islam, as the Prophet of Islam, the Holy Prophet Muhammad (peace and blessings of Allah be on him), taught that a person who fails to express his appreciation to other people cannot be grateful to God Almighty. Hence, I consider it my religious obligation to express my sincere gratitude to all of you.

Moving on, I anticipate that you will have joined us today in the hope of learning more about Islam and to find out the reasons why we have built this mosque. Certainly, given the fact that many people have misgivings about Islam due to what they have seen in the media, such curiosity and interest is natural. Indeed, due to the climate in which we are living, if you harbor any fears or concerns about this mosque, it is quite understandable.

Undoubtedly, in much of the world, there is now an increasingly prevalent view that Muslims are to be feared. As a collective, Muslims have been branded as troublemakers who seek to divide society and desire to shatter the fabric of social cohesion and peace. Muslims are seen as people who are neither able to live together in peace nor are they able to live peacefully with others. Further, the construction of a Mosque is something that evokes even greater fear and anxiety amongst many non-Muslims. Many people fear that a Mosque will provide Muslims with a center to isolate themselves from the rest of society and to undermine the peace and well-being of the local town, city or even of the nation itself. I have personally seen that such fears do exist amongst many people in the non-Muslim world and, regrettably, such angst and suspicion of Islam and its followers continue to rise.

Nevertheless, the truth is, and will always remain, that Islam is completely opposed to all forms of extremism, terrorism or violence. It condemns, in the strongest possible terms, any attempts to violate freedom of belief and freedom of conscience. Under no circumstances does Islam permit coercion or force in the matter of religion; rather, Islam teaches that religion is a matter of the heart, as is written in the Holy Quran. Thus, I firmly believe that the widespread and common perceptions of Islam amongst non-Muslims are actually misconceptions. In terms of any mosque, it is vital to look at its true objectives, according to the teachings of Islam.

What do Muslims—true Muslims I should say—intend when they build mosques? If a person judiciously assesses the objectives of a Mosque and the reasons why they are considered to be sacred places to Muslims, they will soon realize that true mosques are not there to be feared. In order to alleviate any apprehensions that may exist amongst the local community, I shall now briefly mention the core purposes, so that you can all better understand what this new Mosque and indeed all true mosques represent.

A primary objective of a Mosque is, of course, the worship of the One God and so mosques are a place where Muslims join together to bow down and prostrate before God Almighty in worship. Such worship is offered five times a day and is known as Salat. This is a fundamental pillar of faith for every Muslim, which he or she must observe. A second crucial purpose of a Mosque is to be a place for Muslims who join together for worship, to be able to strengthen their mutual relations and to develop unity amongst the community members. Hence, through their mosques, Muslims are able to forge greater ties of kinship and to establish an atmosphere of brotherhood and mutual sympathy.

The third pivotal objective for any Mosque is to be a means of introducing non-Muslims to the teachings of Islam and to fulfill the rights of the wider society. It is to provide a platform and venue from which Muslims can join together to serve their local community and to help all members of society, regardless of creed, caste or color. Chapter 4, verse 37 of the Holy Quran, states: And worship Allah and associate naught with Him, and show kindness to parents, and to kindred, and orphans, and the needy, and to the neighbor who is a kinsman and the neighbor who is a stranger, and the companion by your side, and the wayfarer, and those whom your right hands possess. Surely, Allah loves not the arrogant and the boastful.

In this verse, the Holy Quran instructs Muslims to show kindness and compassion to a whole range of people. It calls on them to serve their parents, family members, other relatives and also vulnerable members of society. It also places great emphasis on fulfilling the rights of one's neighbors. Neighbors are not just people who live in a person's immediate vicinity; rather, the scope of neighbors in Islam is extremely far-reaching and includes those who live near, as well as those who live at a distance. It includes a person's colleagues, his travel companions, and much more besides these. Therefore, in essence, all of the people of this city are the neighbors of this mosque. Thus, instead of destroying the peace of society, true mosques are built to foster peace between the peoples of different communities and beliefs.

In short, mosques are a place for Muslims to elevate their bond with their Creator, God Almighty, and to fulfill the rights of their fellow human beings. Any mosques that do not fulfill these paramount objectives are worthless and merely hollow shells that serve no purpose. Since its foundation, the Ahmadiyya Muslim Community has built mosques across the world and our history testifies to the fact that, wherever we build mosques, we endeavor- our to fulfill the objectives that I have just outlined. Through our conduct and behavior, we seek to practically manifest and live up to our community's slogan of, 'Love for All, Hatred for None.'

We seek to build ties of friendship with non-Ahmadis and non-Muslims. We strive for interfaith dialogue.

We value and cherish our neighbors.

We are ever ready to help those who are in need. We champion the rights of the weak and deprived.

We are there to serve the community and to be loyal and faithful citizens.

This is our faith, and this is our teaching. This is why we build mosques.

In light of this, I hope and pray that it is clear to all of you that a Mosque is not something to be afraid of. A true Mosque is not just a center for people to worship God Almighty but is also a stage for them to serve their fellow beings. Chapter 107, verses 5–7 of the Holy Quran state: So, woe to those who pray, but are unmindful of their Prayer. They only like to be seen of men.

These verses categorically declare that the prayers of those people who worship God, but who fail to discharge the rights owed to His Creation, will be rejected. Their worship and entry into a Mosque is nothing but an act and a superficial gesture. The Holy Quran is very clear that their prayers are meaningless, and their hypocritical ways will lead only to their disgrace and despair. Consequently, the reality is that true Muslims, who worship Allah the Almighty with sincerity, can never do anything that harms or negatively affects, the peace and well-being of a society. Nor can they seek to undermine or seize the rights of other people, because to do so would be to betray their faith and abandon the teachings of the Holy Quran and of the Holy Prophet Muhammad (peace and blessings of Allah be on him).

Thus, let me once again reassure you about this mosque. You have no reason to be anxious or concerned. The doors to this Mosque will be forever open to all peace-loving people.

They will always be open to those who value humanity. I am entirely confident that, God Willing, this Mosque will prove to be a symbol of peace, radiating nothing but love, compassion and brotherhood throughout the city and far beyond.

It will serve as a beacon illuminating its surroundings and spreading light in every direction. It will be a House of Peace in which the worshippers join together to serve their neighbors and to fulfill their rights. It will represent the enlightened teachings of Islam and dispel all fears and myths that exist about our religion. God Willing, any lingering fears that may remain in the hearts and minds of the local community will vanish altogether.

When they see this Mosque or meet the people who worship here, they will soon realize that there is no need for any apprehension or trepidation.

Whilst it is easy to make such statements, I am convinced you will soon attest yourselves to the fact that Ahmadi Muslims practice what they preach and are people who not only proclaim Islam’s teachings of peace but who uphold them. It is my firm belief that the local community will soon realize that what I have said about the objectives of mosques are not sugar-coated words masking a bitter pill but represent the honest truth.

At this time, I would also like to say that it is up to all members of society, whether Muslim or non-Muslim, whether religious or non-religious, to work together for the peace and prosperity of the world. Rather than making allegations against one another, or pinpointing each other’s flaws and weaknesses, we should open our hearts to others and show grace and compassion. Instead of attacking each other’s religions and needlessly provoking one another, it is the urgent need of the time that we exhibit mutual respect and tolerance. True and long-lasting peace cannot suddenly develop with the click of our fingers; rather, it requires us to focus upon those things that unite us and which bring us together, rather than letting our differences divide us and break our societies.

I truly believe that we are passing through a critical juncture in the history of the world where, both at a national and international level, the world is becoming increasingly polarized and divided.

We stand upon the brink of disaster and so now is the time to take a step back and focus all of our energies on protecting the future of mankind. Now is the time to show our humanity and to spare no efforts in developing peace in our communities, in our nations and indeed throughout the world. Only if we come together and respect each other’s beliefs, can we begin to heal the bitter rifts that have taken root in much of the world. Only then can we bequeath a legacy of hope for our children? Only then will we leave behind a prosperous and peaceful world for the coming generations?

We must not be blinded by self-interest and greed, rather we must open our eyes and look to the common good. It is my sincere hope and prayer that all of us, no matter our religion or beliefs, can work together with a spirit of benevolence and mutual respect and that our shared ambition is to make the world a better place for those who follow us. Our common goal should be to foster peace, harmony and goodwill between the people of all communities, and we should constantly aspire to and strive to leave behind a peaceful world for our children in which people are able to live side by side, irrespective of differences of race, religion or belief.

May Allah the Almighty enable us to all work together for the betterment of mankind—Ameen.

At the end, I would like to thank you all once again for joining us.

May Allah the Almighty bless all of you.

Thank you very much.

(A message for our time—on tolerance, public service, and the pursuit of peace, pp. 25-32, Islam International Publications, UK)

يٰبَنِيْٓ اٰدَمَ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ
وَّكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا ۚ اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ﴿٣٢﴾

O children of Adam! look to your adornment at every *time and* place of worship,
and eat and drink but exceed not the bounds;
surely, He does not love those who exceed the bounds.

# Ahmadiyya Mosques in the United States

Ahmadi Muslims are the followers of the Prophet Muhammad and his Messiah in these latter days. The building and maintenance of mosques is our prime responsibility as Allah says in the Holy Quran,

مَا كَانَ لِلْمُشْرِكِيْنَ اَنْ يَّعْمُرُوْا مَسٰجِدَ اللّٰهِ شٰهِدِيْنَ عَلٰٓى
اَنْفُسِهِمْ بِالْكُفْرِ ؕ اُولٰٓئِكَ حَبِطَتْ اَعْمَالُهُمْ ۚۖ وَفِى النَّارِ هُمْ
خٰلِدُوْنَ ﴿١٧﴾ اِنَّمَا يَعْمُرُ مَسٰجِدَ اللّٰهِ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ
وَاَقَامَ الصَّلٰوةَ وَاٰتَى الزَّكٰوةَ وَلَمْ يَخْشَ اِلَّا اللّٰهَ فَعَسٰٓى اُولٰٓئِكَ اَنْ
يَّكُوْنُوْا مِنَ الْمُهْتَدِيْنَ

> The idolaters cannot keep the Mosques of Allah in a good and flourishing condition while they bear witness against themselves to disbelief. It is they whose works shall be vain, and in the Fire shall they abide. He alone can keep the Mosques of Allah in a good and flourishing condition who believes in Allah, and the Last Day, and observes Prayer, and pays the Zakat, and fears none but Allah; so, these it is who may be among those who reach the goal. (9[At-Taubah]: 17-18) [English translation of the Holy Qur'ān by Maulawi Sher Ali]

The prosperity of a mosque of God, and for that matter of the Ka'bah itself, lies in the fulfillment of the noble object for which it is built for. This object is the glorification and the remembrance of the name of God in it; and certainly, this object is much better realized by encouraging and exhorting true believers to frequent it and by prohibiting those from visiting it who, instead of glorifying God, attribute partners to Him.

The words, these it is who may be among those who reach the goal, signify that, since believers are destined to prosper, even the material prosperity of the Ka'bah will not suffer from the exclusion of infidels; for, believers will go on pilgrimage to it in ever-increasing numbers. [The Holy Qur'ān with English Translation and Commentary (a.k.a. Five-Volume Commentary), Commentary on (9[At-Taubah]: 18)]

Mosques are the retainers and containers of divine grace and blessings. That is why there is a great emphasis on the importance of building mosques in great numbers.

Building mosques is our priority. The Promised Messiah (may peace be on him) said,

> "Our Jamāʿat's progress is dependent on the building of mosques." (Malfūẓāt, vol 7, p. 119, Edition 1984)

Ahmadiyya Caliphs have led and encouraged building mosques as a priority in the Ahmadiyya Muslim Movement in Islam.

> "Start building mosques and build them in great numbers since it is God's work to fill these mosques, He will bring people to these mosques." (Friday Sermon of Hazrat Khalifatul-Masih IV, 19 March 1999)

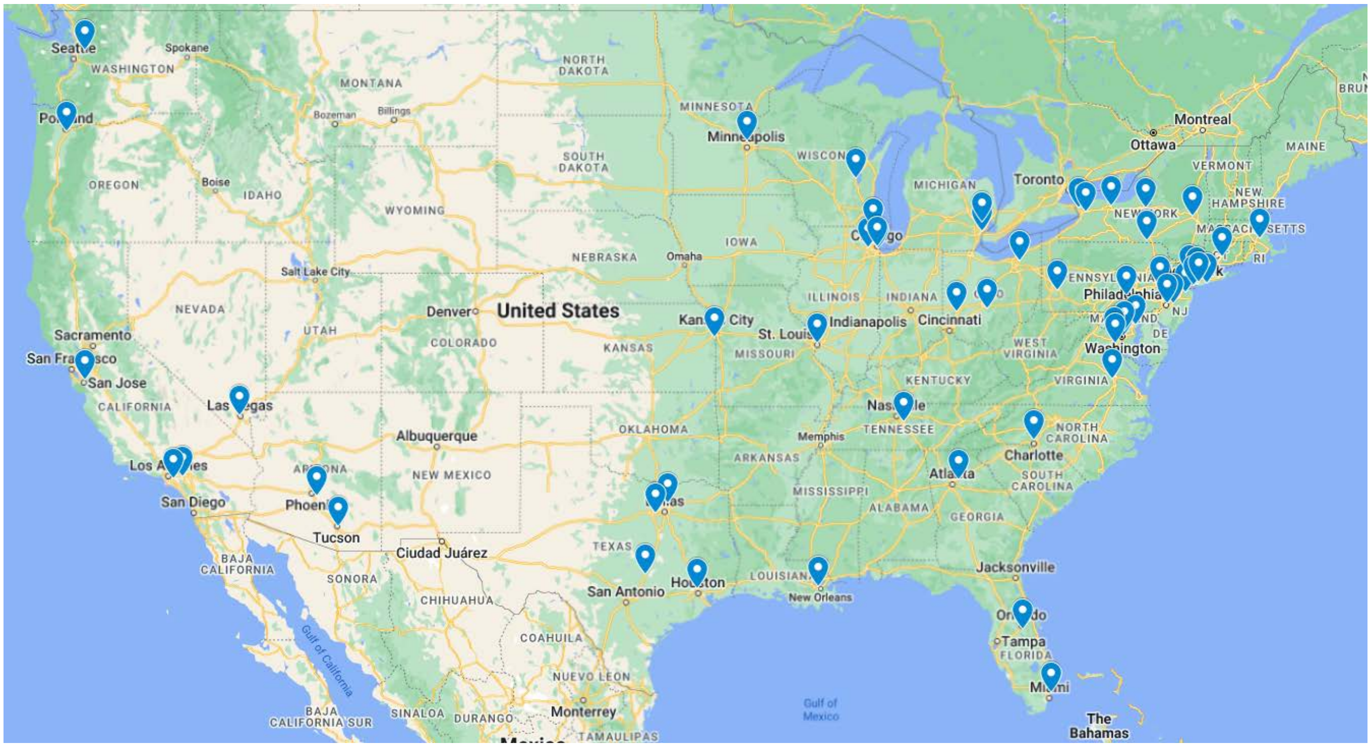
According to Wikipedia, there are over 15,055 Ahmadiyya Mosques around the world as of year 2009.

In the African continent, at the direction of Hazrat Khalifatul-Masih IV, a scheme of building a hundred mosques per country began in Ghana, Nigeria, Liberia, Ivory Coast, the Gambia, Burkina Faso, Senegal, Guinea Bissau, Benin, Togo, Niger, Congo, Kenya, Tanzania, and Uganda. (Friday Sermon, Hazrat Khalifatul-Masih IV, 16 June 2006)

The Ahmadiyya Muslim Community established the first house of Allah in the USA in 1922 in Chicago on Wabash Avenue. Since then, the community has added over fifty more mosques. About thirty have been added since 1982.

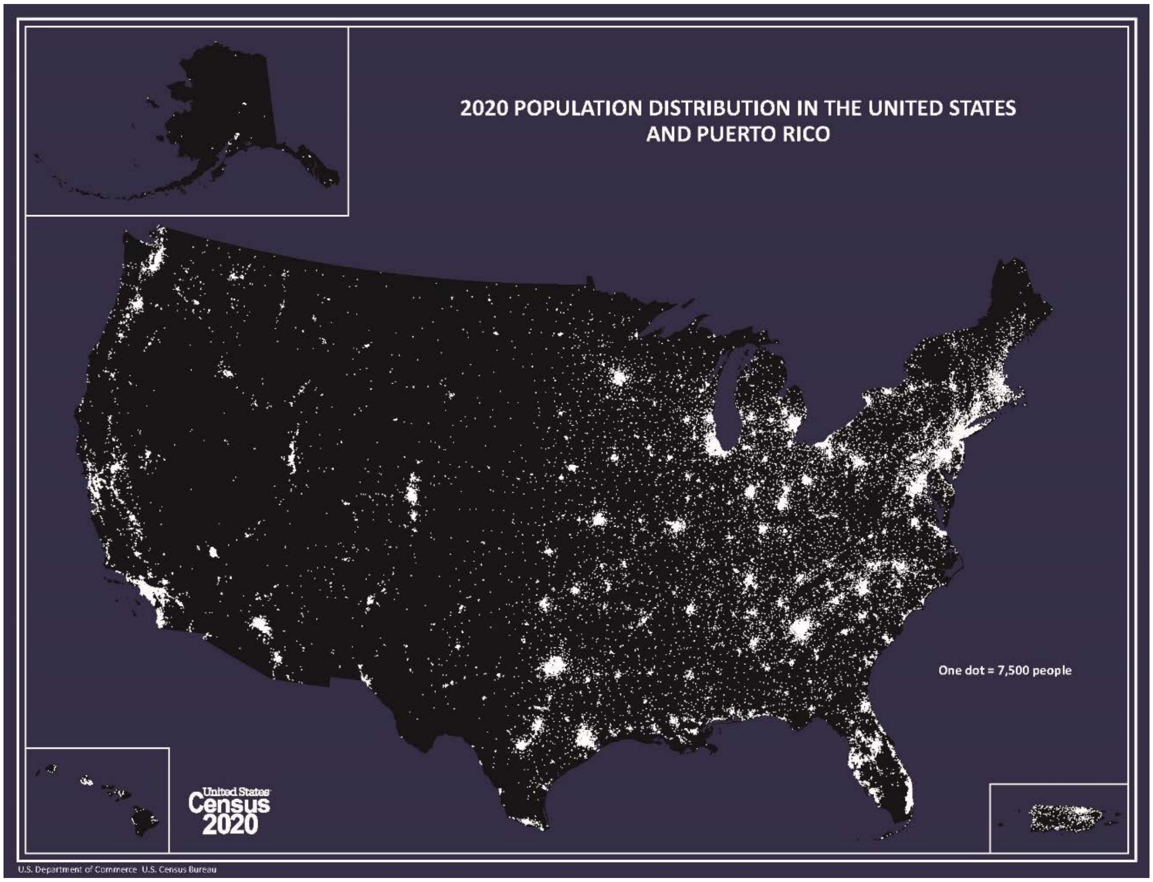
It was in 1984 that Hazrat Khalifatul-Masih IV called on the Ahmadiyya Muslim Community in the USA to collect 2.5 million dollars outside the regular budget for the establishment of five centers (mosques and mission houses) for the propagation of Islam and service to humanity. (Friday Sermon of Hazrat Khalifatul-Masih IV, 29 June 1984) By Allah's Grace, the response was splendid. We had only seven Mosques and Mission Houses in 1982, but under Khalifatul-Masih's new directive, we have been able to build/acquire over forty more Mosques and Mission Houses and the funds collected exceed the target many times over. (Dr. Mahmud Ahmad Nagi)

# Mosques of the Ahmadiyya Muslim Community in the US


WASHINGTON
Spokane
MONTANA
NORTH DAKOTA
MINNESOTA
OREGON
Boise
IDAHO
WYOMING
SOUTH DAKOTA
WISCON
MICHIGAN
Toronto
Montreal
Ottawa
VERMONT
MAINE
NEW HAMPSHIRE
IOWA
Omaha
NEBRASKA
Salt Lake City
NEVADA
UTAH
Denver
United States
COLORADO
KANSAS
Sacramento
San Jose
CALIFORNIA
ILLINOIS
INDIANA
Indianapolis
Cincinnati
St. Louis
MISSOURI
WEST VIRGINIA
VIRGINIA
KENTUCKY
TENNESSEE
Memphis
OKLAHOMA
Albuquerque
NEW MEXICO
ARKANSAS
NORTH CAROLINA
Charlotte
SOUTH CAROLINA
MISSISSIPPI
ALABAMA
GEORGIA
San Diego
Tucson
Ciudad Juárez
TEXAS
San Antonio
LOUISIANA
New Orleans
Jacksonville
Tampa
FLORIDA
BAJA CALIFORNIA
SONORA
CHIHUAHUA
COAHUILA
NUEVO LEON
Monterrey
BAJA CALIFORNIA SUR
SINALOA
DURANGO
TAMAULIPAS
Gulf of California
Gulf of Mexico
The Bahamas
NJ
DE
RI

**Location of the mosques of the Ahmadiyya Muslim Community in the US**

**A comparison of the above map with the population density below shows that the locations of Ahmadiyya mosques follow population density and cater majority of the population clusters in the US.**


2020 POPULATION DISTRIBUTION IN THE UNITED STATES AND PUERTO RICO
One dot = 7,500 people
United States Census 2020
U.S. Department of Commerce U.S. Census Bureau

At the dawn of the second century, there are over sixty designated Ahmadiyya mosques in the US, seventeen of them are purpose-built mosques. A description of most of them has been provided above.

Many of these mosques have a missionary house in the compound or nearby. Most of them have kitchens and activity areas. They provide a place not only for worship but also for gatherings and events.

Per capita, Ahmadis in the US have three times more mosques compared to the rest of the Muslims. These mosques reflect the power of truly heavenly khilafat and progress under its guidance.

Until the 1980, Ahmadis in the US struggled to raise mosques. Pace picked up since the 1990s. By the completion of its hundred years in the US, domes and minarets have started appearing as can be seen in the preceding pages.

Some of the streets have taken their names accordingly, Nasir Ahmad Road in Sharon MA, Ahmadiyya Way in Hollis NY and Ahmadiyya Drive in Chantilly VA take their names from the Ahmadiyya presence.

Nasir Ahmad Rd
Nasir Ahmad Rd
Little Sprout Ac
Rte 27
Bayberry Dr

Mubarak Mosque
Ahmadiyya Dr
Ahmadiyya Dr
Eagle Chase Cir
Penny Tree Pl
Eagle Chase Cir
lonel's Ridge
ndominiums
Walney Rd
657
The Virginia

Ahmadiyya
Way

**7 September 2018**

# First Missionary Seeks a Base to Reach Out to America

**1897 Madison Ave, New York. Picture obtained from the City of New York by Muhammad Ahmad of New York.**

اپریل ۱۹۲۰ء بمقام ۱۸۹۷ میڈیسن ایونیو، نیویارک

Mufti Muhammad Sadiq proceeded from England to the US on the orders of his master Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul-Masih II (may Allah be pleased with him) and reached Philadelphia, PA on 15 February 1920. After arrival in the US, Mufti Muhammad Sadiq was detained. He preached while in the detention center (Immigration Station in NJ) until he was released after seven weeks. He first went to New York. His first two addresses were as follows.

1. Mufti Muhammad Sadiq Ahmadi Missioner, 245 W. 72 Street, NYC. (Al-Fazl, 14 June 1920)

2. 1897 Madison Ave New York City (Review of Religions, July 1920, p. 246. Al-Fazl, 28 June 1920, p. 2)

Mufti Muhammad Sadiq received a telegraphic invitation from Detroit, a place 700 miles distant from New York to deliver a lecture there. (Review of Religions July 1920, p. 247) His next two addresses were in Chicago.

3. c/o Diab Brothers, 51-E, 18th St., Chicago, IL (Review of Religions, October 1920. 352)

4. 4334 Ellis Ave, Chicago, IL (Review of Religions, January 1921).

His contacts with the press, letters and articles in the newspapers and magazines, and reports of his speeches and activities made him known all over the country. Karoub brothers were building a mosque in Detroit MI. They needed a person like him to lead the Muslims and invited him to Detroit. They provided him with living quarters and workspace. His next two addresses were close to the mosque they built in Detroit.

5. Dr. Muti Sadiq was at 624 Stimson Place, Detroit, when his letter was published in a local newspaper. (The Moslem Sunrise, the very first issue, July 1921, p. 16)

6. 74 Victor Ave, Highland Park, Michigan. (Review of Religions, April 1921, p. 157) He published the very first issue of the Moslem Sunrise from this address. Highland Park is to be the center of Mohammadanism in the Western World was indicated when the first issue of the "The Moslem Sunrise" a monthly magazine devoted to missionary work among English-speaking people, was circulated by Dr. Mufti Mohammad Sadiq, 74 Victor Avenue. (The Moslem Sunrise, no. 1, p. 3)

7. Muslim Sunrise 27 La Belle Ave, Highland Park, MI. (Moslem Sunrise, January 1922, vol. 1, no. 3).

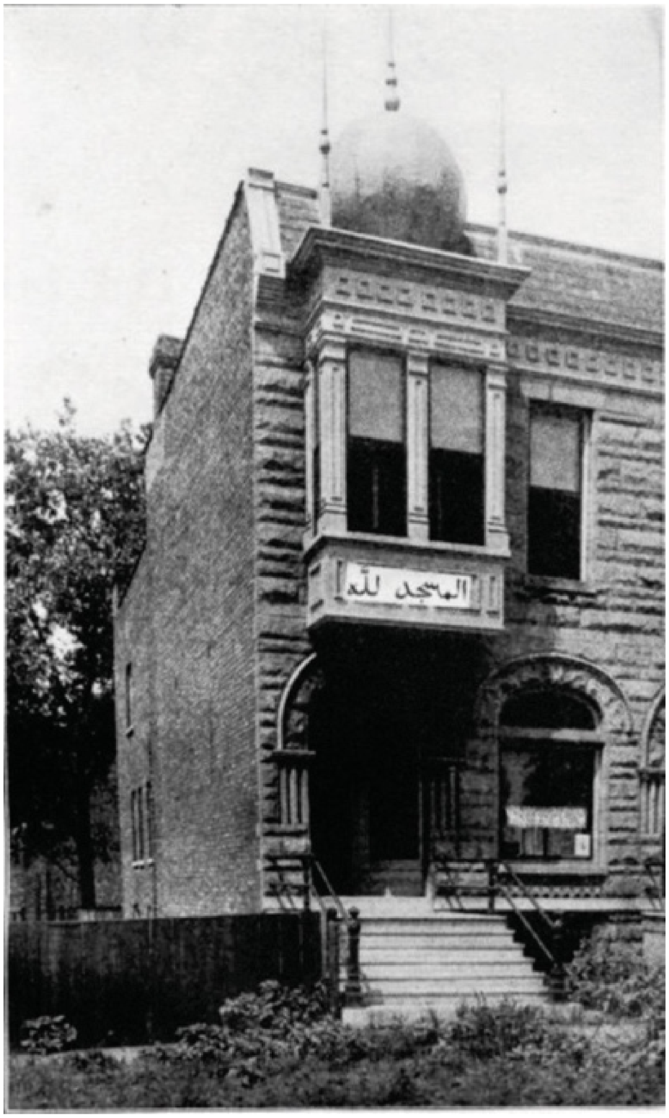
Though one of the Karoub brothers accepted Ahmadiyyat but some clerics opposed his presence, and he came back to Chicago. The management of the mosque in Detroit eventually fell apart and the building was sold. The mosque would have flourished under the leadership of Mufti Sadiq but interference from unwise clerics doomed it.

8. Finally, he settled at 4448 Wabash Avenue, Chicago, IL, that remained the national headquarters until 1950 and still serves the community sporting a newly built mosque.

**Mosque built at the site of the original building.** مسجد الصادق شکاگو جو ۱۹۹۴ء میں پرانی عمارت کی جگہ تعمیر ہوئی

# First Ahmadiyya Mosque and Headquarters, Chicago, IL

شکاگو میں امریکہ کی پہلی مسجد و مرکز۔



**Building purchased in Chicago and converted to a mosque and a mission house.**

امریکہ میں خریدی گئی سب سے پہلی عمارت جسے بطور مسجد اور تبلیغی مرکز استعمال کیا گیا۔

Although busy with different Tabligh activities such as delivering lectures, conducting weekly meetings, writing articles for the newspapers, and preparing the Moslem Sunrise, Mufti Muhammad Sadiq had been working on establishing a permanent headquarters for the community in Chicago.

Dr. Mufti's sincere efforts bore fruits. A large house was bought for the first Ahmadiyya Central Office, a Mosque, a Mission House, and an office of the Moslem Sunrise in the early summer of 1922 at 4448 Wabash Avenue, the northwest corner of Wabash Avenue and 45th Street in Chicago, IL at a cost of $3,000. The money for the purchase of the building was remitted from Ahmadiyya Jamāʿat in Qādiān, India. The administrative office moved to Chicago right after it was purchased, but it took a few months of renovation to give it a mosque-like look by installing an arch and a dome. The fifth issue of the Moslem Sunrise was published in July 1922 from this address. (The Moslem Sunrise, July 1922, issue 5, p. 112. Review of Religions, September 1922, p. 350. Review of Religions, October-November 1922, p. 367)

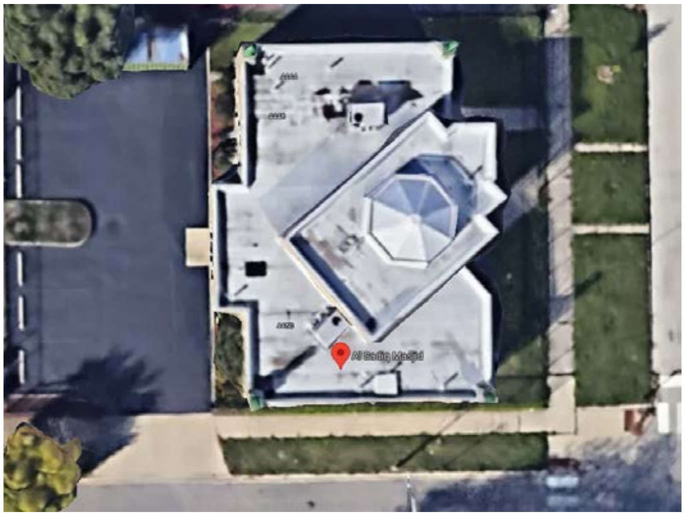
Brother Muhammad Yaqub (Mr. Andrew Jacob) carried out woodwork for arch and dome of the mosque. (Mufti, Muhammad Sadiq. July 1922. The Moslem Sunrise, no. 5, (112). Chicago, IL., Review of Religions, September 1922, p. 350, Review of Religions, October-November 1922, p. 367)

The Chicago Defender of 1 September 1934 made a headline: "Open new Moslem Mosque in the city." Similarly, the Chicago Home News wrote in its issue of September 8, 1934: "Moslems who open Mosque here explains the principles."

This building in Chicago IL served as the headquarters of the Ahmadiyya Community in the US until May 1950 when a house was bought in Washington DC for the purpose.

After the headquarters were moved to DC, the building continued to serve as local and regional headquarters.

The building was demolished in the 1990s as it had deteriorated and was replaced with a mosque. The mosque was opened by Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him) on 23 October 1994. It has been serving the local chapter since then. Khalifatul-Masih V visited the mosque on 17 June 2012.



**A satellite image of the mosque.**

مسجد النور پٹسبرگ، پینسلوینیا

# Al-Nur Mosque, Pittsburgh PA

**Left: The current Noor Mosque since 2006. Right: Its aerial view.**

Ahmadis met in a rented basement of a church in Braddock PA under the leadership of Yusuf Khan.

Sufi M.R. Bengali opened Indianapolis Indiana, Dayton, OH and Pittsburgh PA missions. Mirza Monawar Ahmad made Pittsburgh as his headquarters at 2532 Center Ave, Pittsburgh PA. (Muslim Sunrise, 1946. Issue-3, p. 23)

**A previous center, Nur Mission House and mosque that was acquired in 1950.**نور مسجد ۱۹۵۰ ء میں خریدی گئی

Sister Jameela and her husband were one of the five families who purchased and donated the first Pittsburgh Mission House.

Nur Mosque, 2522 Webster Avenue, Pittsburgh PA. Bashir Afzal sold the building to Abdul-Aziz. Jamāʿat bought one portion, the other portion was later donated to Jamaʿat.

Pittsburgh's first missionary from Qadian, Mirza Monawar Ahmad, adopted the Afzals as his family and they nursed him lovingly during his terminal illness. He died on September 15, 1948, in Pittsburgh, becoming Ahmadiyya's first missionary martyr in America.

A small house, acquired in 1950, served as a Mission House for the local Jamāʿat for a long period of time.

A large Masonic Temple was acquired at 747 South Ave, Wilkinsburg, PA, in 2006 and was converted to Al-Nur Mosque.

Hazrat Khalifatul-Masih V visited here on 20 June 2012 and led Zuhr and ʿAsr Prayers and met families after lunch and then left for Bait-ur-Rahman (Maryland) in the late afternoon.

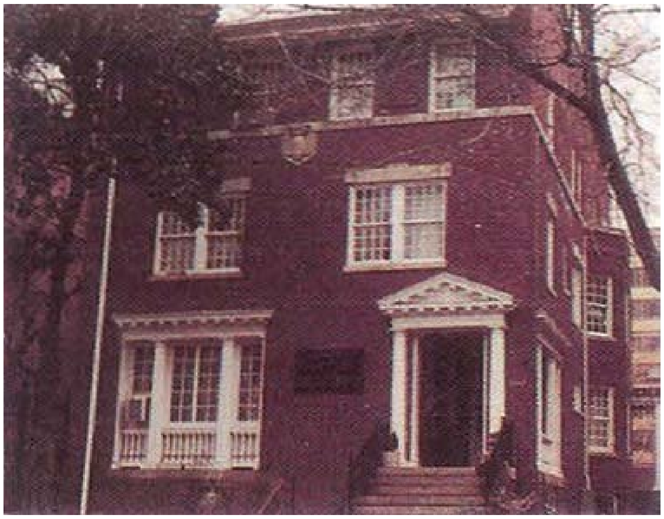
# Headquarters Moves to American Fazl Mosque in Capital

## امریکن مسجدفضل، واشنگٹن ڈی سی

**Hazrat Khalifatul-Masih V coming out from the present American Fazl Mosque Washington D.C.**

حضرت خلیفۃ المسیح الخامس امریکن مسجد فضل، واشنگٹن ڈی سی سے باہر تشریف لا رہے ہیں

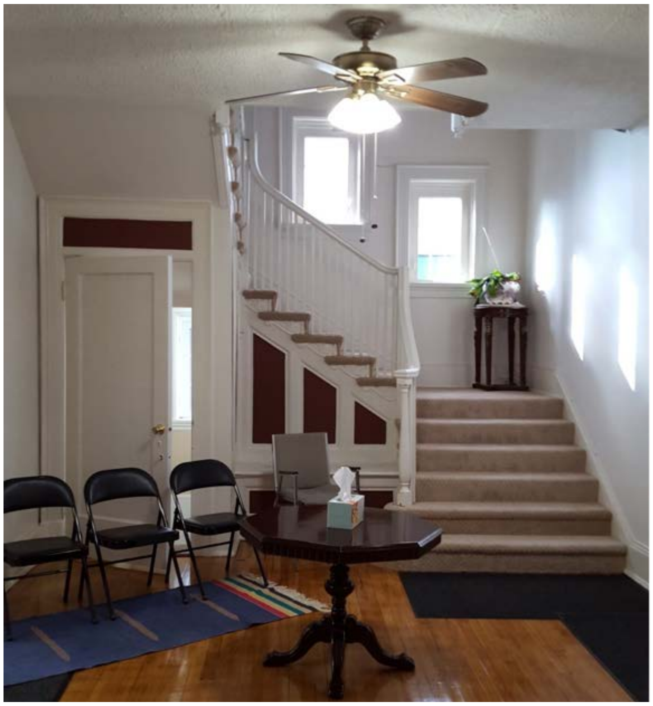
The need was felt for a long time to have a mosque in the capital of the nation. Financially it was not an easy step to take but our beloved master Hazrat Khalifatul-Masih II (may Allah be pleased with him) decided to fulfill this need in spite of the hardships and sacrifices through which the movement has been passing for some years. (The Ahmadiyya Gazette USA, June 1950, p. 2)



**American Fazl Mosque, Washington, D.C.**

Khalifatul-Masih II asked Missionary Chaudhri Khalil Ahmad in August 1949 to buy a house for the Mission in Washington. A three-story building was procured. In May 1950, headquarters were shifted from Chicago to Washington. (Al-Fazl, 27 June 1950)

The first Ahmadiyya Mosque in the nation's capital was procured as a house for $42,000 at 2141 Leroy Place, Washington, D.C. on 6 April 1950 with the efforts of Hazrat Chaudhri Muhammad Zafrulla Khan (may Allah be pleased with him). The building is located in a diplomatic enclave. It is a three-story building with a basement. The building was converted from a residence to a Mosque and the Ahmadiyya Headquarters. Hazrat Khalifatul-Masih II (may Allah be pleased with him) named it the American Fazl Mosque. It served as the Headquarters of the Ahmadiyya Muslim Community USA from 1950 to 1994. (The Ahmadiyya Gazette USA, October 1994, p. 19)



**Interior of the American Fazl Mosque, Washington D.C.**

The Mosque is located a few minutes from the White House and neighboring several embassies. Fazl Mosque was opened seven years prior to the Islamic Center of Washington D.C. and is one of the longest-serving Mosque in the nation's capital. It was built as a private residence in 1912. The Colonial Revival-style building is designated as a contributing property to the Sheridan-Kalorama Historic District, listed on the National Register of Historic Places.

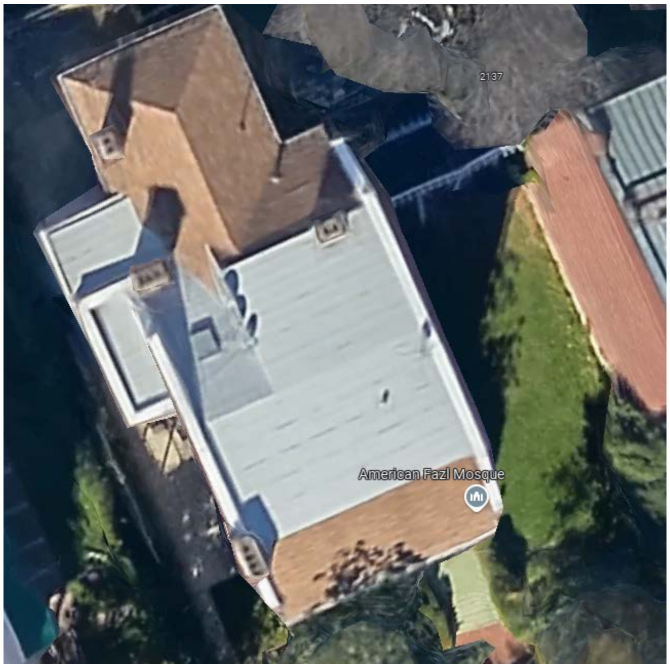
Located in Dupont Circle, it served as National Headquarters from 1950–1994. Renowned diplomat and jurist as well as a notable scholar of Islam Sir

Chaudhri Muhammad Zafrulla Khan, who in addition to serving as President of the United Nations General Assembly and President of the International Court of Justice at the Hague, was a companion of the Promised Messiah, (1835–1908), purchased the colonial walk-up built in 1912 that would serve as the Ahmadiyya Muslim Community Headquarters for more than 40 years, and which has hosted venerable guests such as Mirza Nasir Ahmad, third successor to the Promised Messiah (peace be on him).

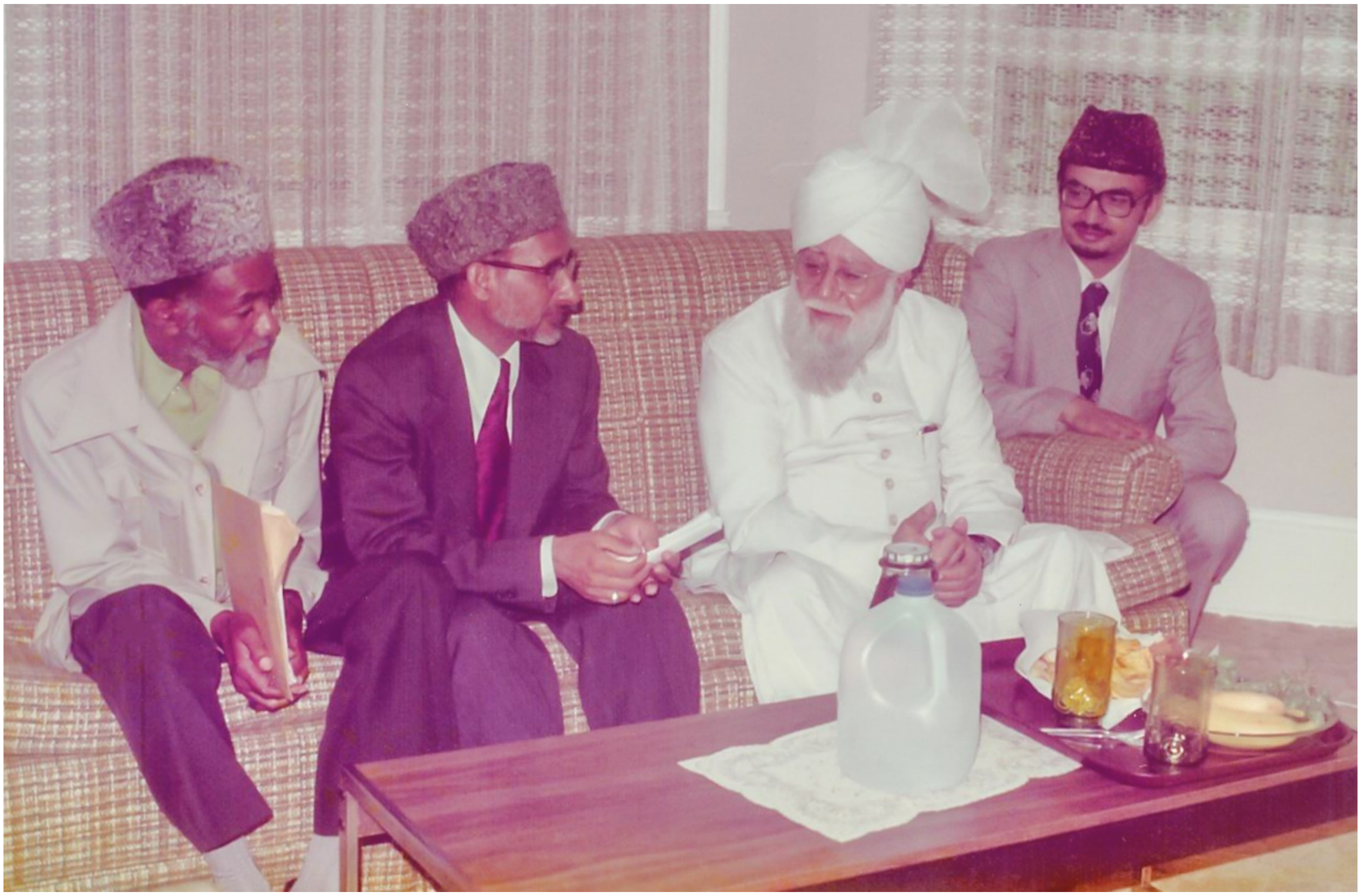
Khalifatul-Masih III visited it in 1976 and 1980.

Khalifatul-Masih IV visited the American Fazl Mosque on 4 October 1987. The family meeting continued for the next two days. Jamāʿat Ahmadiyya USA arranged a reception in Washington Hilton on 7 October 2024. The Mayer of Washington D.C. declared 7 October as Mirza Tahir Day. (The US Ahmadiyya Souvenir 1889-1989, p. 43).

Hazrat Khalifatul-Masih V came here in June 2012.



**An aerial view of the site.**



**Ḥaḍrat Mirza Nasir Ahmad, Khalīfatul-Masīḥ III, Raḥimahullāh, at the American Fazl Mosque in Washington DC with Br Rashid Ahmad, National President at the time, Imam Siddique Shahid, Missionary In-Charge at the time, and Munawar Saeed, President Washington DC chapter at the time.**

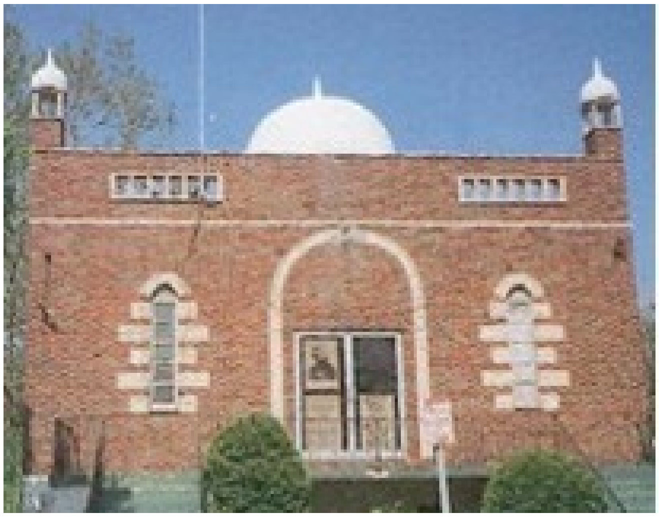
حضرت خلیفۃ المسیح الثالث رحمہ اللہ مسجد فضل واشنگٹن میں اس وقت کے مقامی صدر جماعت منور سعید، اس وقت کے مبلغ انچارج صدیق شاہد اور اس وقت کے قومی صدر رشید احمد امریکن کے ساتھ گفتگو فرما رہے ہیں۔

# First Purpose Built Ahmadiyya Mosque in the US

The first annual convention of the Ahmadiyya Muslim Community, USA was held in Dayton on 5 September 1948 at a site purchased to build a mosque. (Al-Fazl, 24 September 1948, p. 6)

In Dayton OH, a piece of land was donated by a family (Brother Wali Kareem and his wife Latifa Kareem) in September 1949. The foundation stone of the mosque was laid by Chaudhri Khalil Ahmad Nasir in March 1953. (The Ahmadiyya Gazette USA 1953, no. 4, per Tabshir File on US History)

Local members built a basement with a kitchen and two restrooms and a storage room above the basement. This site was used for local activities until a mosque was built.



**The mosque built in 1965.**

مسجد فضلِ عمر ڈیٹن اوہائیو

Aisha N. Sharif writes in her article, "America's First Mosque,"

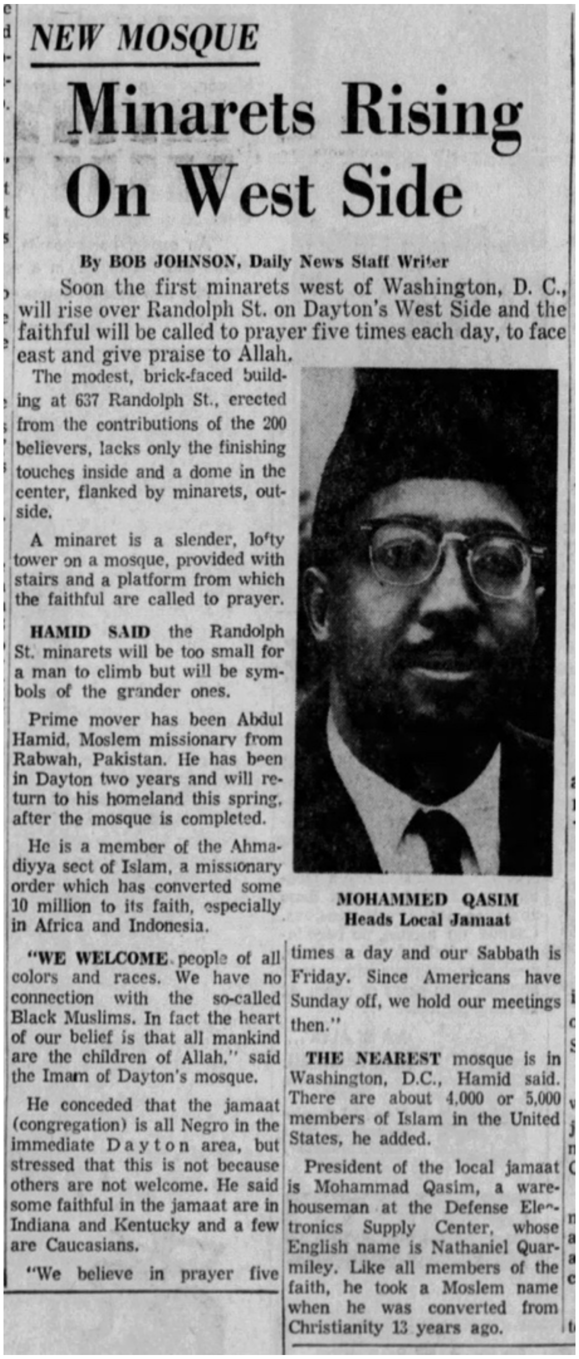
The first Mosque built by Ahmadi Muslims in America is in Dayton, Ohio. It was built by real sacrifices of a few dedicated, respected older members of our community.

Outstanding among them are Dr. Wali Kareem and his wife Lateefa, who in the year 1952, donated a plot of land next to their home on which they wanted a Mosque to be built.

A ground digging ceremony was held and many members from different chapters came there. At first, a basement was put in with one small kitchen, two bathrooms, and an auditorium. There was no office or telephone.

About ten years later, this basement building needed many repairs. There were just a few Ahmadi Muslims in the Dayton Jamāʿat at that time and very little money.

Major Abdul Hamid, a missionary in Dayton at that time, called the members together and suggested that it would be a great blessing for them to build a real Islamic Mosque where only a basement foundation was there. But there was no money to do this great thing.



*NEW MOSQUE*

**Minarets Rising On West Side**

By BOB JOHNSON, Daily News Staff Writer

Soon the first minarets west of Washington, D. C., will rise over Randolph St. on Dayton's West Side and the faithful will be called to prayer five times each day, to face east and give praise to Allah.

The modest, brick-faced building at 637 Randolph St., erected from the contributions of the 200 believers, lacks only the finishing touches inside and a dome in the center, flanked by minarets, outside.

A minaret is a slender, lofty tower on a mosque, provided with stairs and a platform from which the faithful are called to prayer.

**HAMID SAID** the Randolph St. minarets will be too small for a man to climb but will be symbols of the grander ones.

Prime mover has been Abdul Hamid, Moslem missionary from Rabwah, Pakistan. He has been in Dayton two years and will return to his homeland this spring, after the mosque is completed.

He is a member of the Ahmadiyya sect of Islam, a missionary order which has converted some 10 million to its faith, especially in Africa and Indonesia.

**MOHAMMED QASIM**
**Heads Local Jamaat**

"**WE WELCOME** people of all colors and races. We have no connection with the so-called Black Muslims. In fact the heart of our belief is that all mankind are the children of Allah," said the Imam of Dayton's mosque.

He conceded that the jamaat (congregation) is all Negro in the immediate Dayton area, but stressed that this is not because others are not welcome. He said some faithful in the jamaat are in Indiana and Kentucky and a few are Caucasians.

"We believe in prayer five times a day and our Sabbath is Friday. Since Americans have Sunday off, we hold our meetings then."

**THE NEAREST** mosque is in Washington, D.C., Hamid said. There are about 4,000 or 5,000 members of Islam in the United States, he added.

President of the local jamaat is Mohammad Qasim, a warehouseman at the Defense Electronics Supply Center, whose English name is Nathaniel Quarmiley. Like all members of the faith, he took a Moslem name when he was converted from Christianity 13 years ago.

مقامی اخبار میں مسجد کی تعمیر کی خبر

So Major Abdul Hamid told a story from the life of the Holy Prophet Muhammad...

Once the Holy Prophet (peace and blessings of God be upon him) asked his companions to dig out trenches around Medina where they expected their enemies to attack them. The companions had gone through a lot of hardships and were very, very tired. They still tried to obey but at last, they came to a stone that they could not break or move. The Holy Prophet asked for the hammer and hit the stone. A flash of light came out, and he shouted, “Allahu Akbar” (God is Great). The companions also shouted “Allahu Akbar!” He struck the hammer against the stone a second time. Again, a flash of light came out and he shouted, “Allahu Akbar!” The companions also shouted “Allahu Akbar!” Then the Holy Prophet asked them why they shouted “Allahu Akbar.” They said they were just following their Master. Then the Holy Prophet (may peace and blessings of Allah be on him) explained to them that when the first time he struck the rock and a flash of light came out, Allah Almighty told him that he had broken to pieces the Persian Empire. (A large group of countries ruled by the Persian king). Hearing this wonderful prophecy from God, he said “Allahu Akbar.” The second time he hit the rock, the flash of light came out and God told him that he had broken to pieces the Roman Empire. A short time after the Holy Prophet’s death, both of these things really did happen as God had shown him.

**The Dayton Mosque before the additions and expansion.**

مسجد موجودہ اضافے سے قبل

When the story was over, Major Hamid said, “Our Lord God is still as Great as He was before, so let us trust in Him and take on this great job.” At this moment, Brother Wali Kareem shouted, “Allahu Akbar!” and announced:

“I swear by God that even if other members do not assist me, I will by the Grace of Allah build the Mosque on my own.”

In a few days, Br. Wali Kareem and Br. Abdul Qadeer had each paid $1,000… Sister Aliyyah Shaheed, President of Lajna Imā’illāh, pledged $1,000 … on behalf of National Lajna. Other contributions also started coming. In the end, Br. Abdul Qadeer had paid more than $6,000…

Unfortunately, Brother Wali Kareem could not take any more active part in the construction of the Mosque as he passed away in 1964. It seemed, however, that because of his sincerity Allah Almighty caused His angels to help them to complete the project. Sure enough, the entire building was completed in less than a year and the Annual Convention of September 1965 was held there in Dayton.

The Mosque has one white central dome and two white minarets on either side. The inside is nicely carpeted and painted and the kitchen is four times the original size. (Bright Lights of the Ahmadiyya Movement, Lajna Ima’illah USA, Second Printing 1989, pp. 56-58)

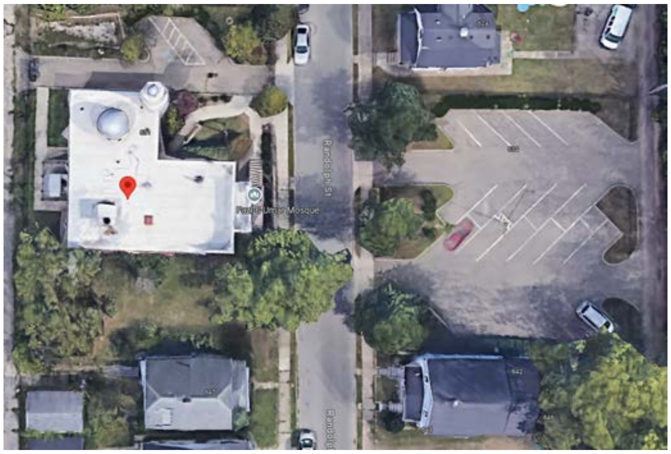
This Ahmadiyya Mosque in Dayton was completed on 23 March 1965 at a cost of $16,500; $5,000 was contributed by the Headquarters in Rabwah, Pakistan.

Missionaries, Sufi Mati-ur-Rehman Bengali and Mian Ibrahim spent long periods of time in Dayton; this was also the home of Alhaj Muzaffar Ahmad Zafar. Over the years, the Jamāʿat acquired two adjacent houses and a nearby house, which is serving as the missionary residence.

The annual conventions of the Ahmadiyya Muslim community in the US were held in Dayton in 1948 (first), 1952 (fifth), 1957 (tenth) and 1965 to 1970 (eighteenth to twenty-third).

The Nineteenth Annual Convention of the Ahmadiyya Community, USA was held at the newly built Mosque in Dayton, Ohio. (Al-Fazl, 30 January 1966, p. 4). In 1978, the thirty-first annual convention was held in Dayton.

Later the Mosque was renovated and enlarged in 2012. Enlargement added much needed additional space to accommodate the needs of the growing number of members in the local chapter.



**Aerial view of Fazl-i-‘Umar Mosque, Dayton Ohio**

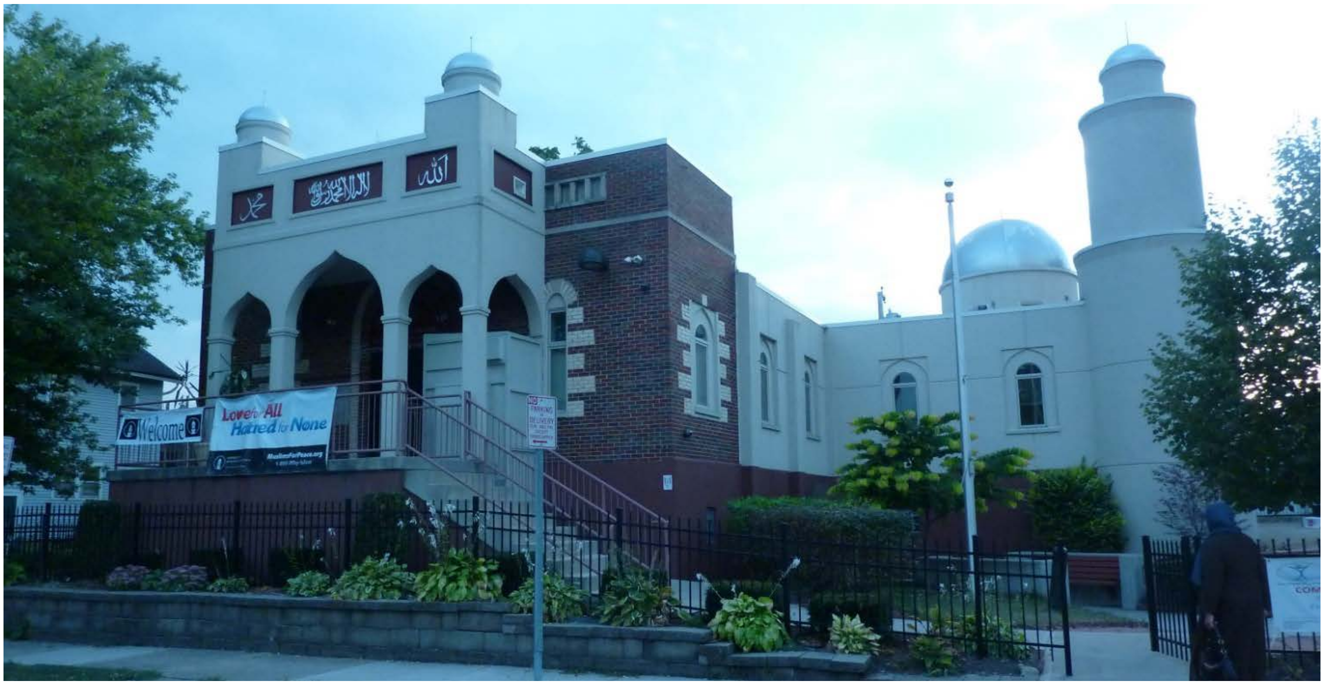
مسجد کا فضائی منظر

Hazrat Khalifatul-Masih V visited the Mosque on 18 June 2012.

Hazrat Khalifatul-Masih V praying at the opening of the renovated and expanded Fazl-i-ʻUmar Mosque, Dayton OH

سامنے: حضرت خلیفۃ المسیح الخامس مسجد فضلِ عمر ڈیٹن اوہائیو میں دعا کر رہے ہیں

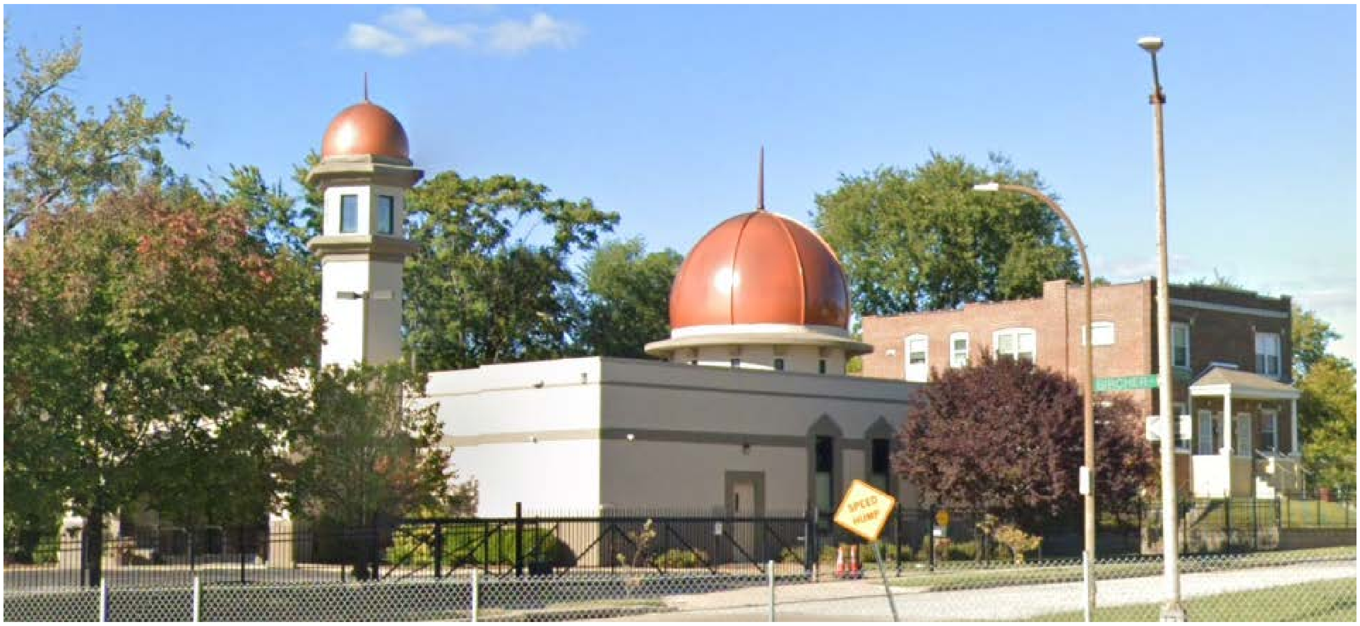
Hazrat Khalifatul-Masih V left Chicago on June 18, 2012, by road for Dayton and arrived in Dayton in the late afternoon. Missionary Irshad Ahmad Malhi welcomed Huzur at the Dayton Mosque. After taking the tour of the mosque, Huzur went inside the office and asked him, “Is there no mission house here?” He replied, “Yes Huzur, we do.” Then Huzur went to the mission house and again came to the mosque and had tea with members and led Maghrib and ʿIshā Prayers. After Prayers, he went downstairs and greeted Lajna members and gave chocolates to children, and then left for Columbus.



Renovated and expanded Dayton Mosque

Hazrat Khalifat-ul-Masih V at the Fazl-i-ʿUmar Mosque in Dayton OH.

# A Minaret and a Dome Rise in St. Louis Missouri



**Bait-ul-Hafeez with missionary house next door.**

In late 1948, Muslim Brotherhood signed over a building at 2803 Delmar to Ahmadiyya Movement in Islam.

In the early 1960s, Brother Habibullah Aziz purchased a small triangular piece of land at the intersection of Alcott and Bircher Avenue in St. Louis City next to Highway 70. Blueprints were even drawn up for a mosque. Unfortunately, the project could not come to fruition at that time.

The US Jamāʿat acquired a building in 1972 at 4401 Oakwood Ave (Sadiq Mosque), which served as a local mission house.

*Sadiq Mission House, St. Louis, Missouri*

صادق مشن ہاؤس سینٹ لوئس مسوری

In 1987, seeing the condition of the humble building, Hazrat Mirza Tahir Ahmad, Khalifatul-Masih IV immediately donated $150,000 towards the construction of a proper mosque. A mission house building was acquired in 1992 but was later sold. (The US Khilafat Centenary Souvenir, p. 205)

The St. Louis Jamāʿat built a mosque on land purchased two blocks away at 4529 Emerson Ave, St. Louis, visible from Highway I-70, a major interstate highway.

**St. Louis members with Hazrat Khalifatul-Masih IV in front of the Sadiq Mosque St. Louis Missouri October 1987.**

اکتوبر ۱۹۸۷ء میں اراکین حضرت خلیفۃ المسیح الرابعؒ کے ہمراہ مسجد صادق سینٹ لوئس مسوری کے سامنے

Construction began in March 2007 with the laying of the foundation stone presided by Missionary Azhar Haneef, and long-term President, Bro. Munir Ahmad. Hazrat Khalifatul-Masih V (may Allah be his helper) graciously named the Mosque as Bait-ul-Hafeez.

In August 2008, during the term of Br. Habibullah Aziz's presidency, the mosque was completed, except for the installation of the domes. Ameer Ahmadiyya Community USA, Dr. Ahsanullah Zafar, inaugurated the Mosque with his visit on 17 August 2008.

Domes were placed on the Bait-ul-Hafeez Mosque on Friday, 8 April 2011.

There is an addition of a Mission House next door with facilities for a missionary. ★

# Mosques and Mission Houses in Boroughs of New York

Missionary Mufti Muhammad Sadiq arrived in Philadelphia on 15 February 1920. After his release from the Immigration Station in NJ, he came to New York City and rented a house at 245 W. 72 Street. (Al-Fazl, 14 June 1920, p. 1). He was expelled from the house by a complainant. He moved to 1897 Madison Avenue, New York in April 1920 and made it as the first temporary headquarters of Ahmadiyya Community USA. (Al-Fazl, 28 June 1920, p. 2, Review of Religions, July 1920, p. 246).

The addresses of other Mission Houses are as follows:

1. 138 Street West, Manhattan, N.Y. 1947.
2. 115 West 116 Street, N.Y. 1948 -1954.
3. 265 West 730 Street, Manhattan, N.Y. 1954-1957.
4. 118 West 87 Street, Manhattan, N.Y. 1957-1960.
5. 147-20 Archer Ave. Jamaica, Queens, N.Y. 1960-1973.
6. 1604 Union Street, Brooklyn, N.Y. (1973-1984)

The New York Mission up till 1973 was working in rented houses. A two-story building was bought in February 1973 situated in Brooklyn. Mission House was inaugurated by Sahibzada M.M. Ahmad on 23 March 1977 (Promised Messiah Day). (Tabshir File USA-Chapter 7)

In 1973, New York Jamāʿat moved out of a shabby facility in Jamaica, Queens, and bought a house in Union Street, Brooklyn. The house served as a Mosque and living quarters for the missionary in charge of the region. Br. Bashir Afzal, a very dedicated Ahmadi, served as President of New York Jamāʿat from 1973 to 1980. Here, neither the neighborhood was safe, nor the facility was adequate for Jamāʿat activities. Ahmadis were mugged in broad daylight near the Masjid.

Yet, in the same facility, the Jamāʿat had the honor of hosting Hazrat Chaudhri Zafrulla Khan, and Khalifatul-Masih IV before his election to office. When Chaudhri Sahib was approached a second time, he made his acceptance conditional that Jamāʿat move to a regular mosque. He visited New York, nonetheless, and the program was arranged at a high school in Queens.

For years, the Brooklyn Mosque was the only facility that in addition to the five boroughs of New York City, also served Long Island, the neighboring state of Connecticut and the entire region of Upstate New York—a 400-mile stretch all the way to Rochester and Buffalo. Imagine a family driving from Buffalo or Rochester to New York City for Eid or for some other occasion. By the grace of Allah, now there are over half a dozen mosques in the city and in New York State serving the needs of all those communities. Connecticut Jamāʿat has its own Mosque in Meriden.

7. Bait-uz-Zafar. 86-71 Palo Alto St, Hollis NY 1985-2008.
8. Bait-uz-Zafar, 188-15 McLaughlin Ave, Hollis, N.Y. since 2008.

**1988 Shura at the previous Bait-uz-Zafar on Palo Alto St.**

سن ۱۹۸۸ میں قومی مجلسِ شوریٰ اس وقت پالو آلٹو سٹریٹ پر واقع مسجد بیت الظفر میں ہوئی۔

# Bait-uz-Zafar Queens, New York

In 1984/5, New York Jamaʿat bought a nursery school building in Holliswood as part of the five mosques project initiated by Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him) after selling an old New York Mission House. and moved out of Brooklyn. Hazrat Khalifatul-Masih IV blessed his presence at the facility in 1987, 1989, 1991, and 1994. (Khilafat Centenary Souvenir, p. 206)

**Previous Bait-uz-Zafar on Palo Alto St (1985-2008)**

A beautiful school building was procured for $450,000 in Queens, New York on October 12, 2008, the inauguration of Bait-uz-Zafar took place in New York City. The event, attended by about a hundred guests including senators, congressmen, assemblymen, clergy, and neighbors, showcased a diverse crowd of Christians, Jews, Hindus, Buddhists, and Muslims. The building, purchased earlier in the year, had been a Jewish synagogue. Many members of the previous synagogue, Temple Israel, attended the ceremony, expressing their hopes that the building would serve the Ahmadiyya Muslim Community (AMC) well. The speakers emphasized the diversity of the location of the new mosque: Queens, NY, where it was common to find a Korean church, a mosque, a Hindu temple, and a Jewish synagogue all in a single neighborhood. Congressman Anthony Weiner stressed the importance of celebrating the opening of a house of worship.

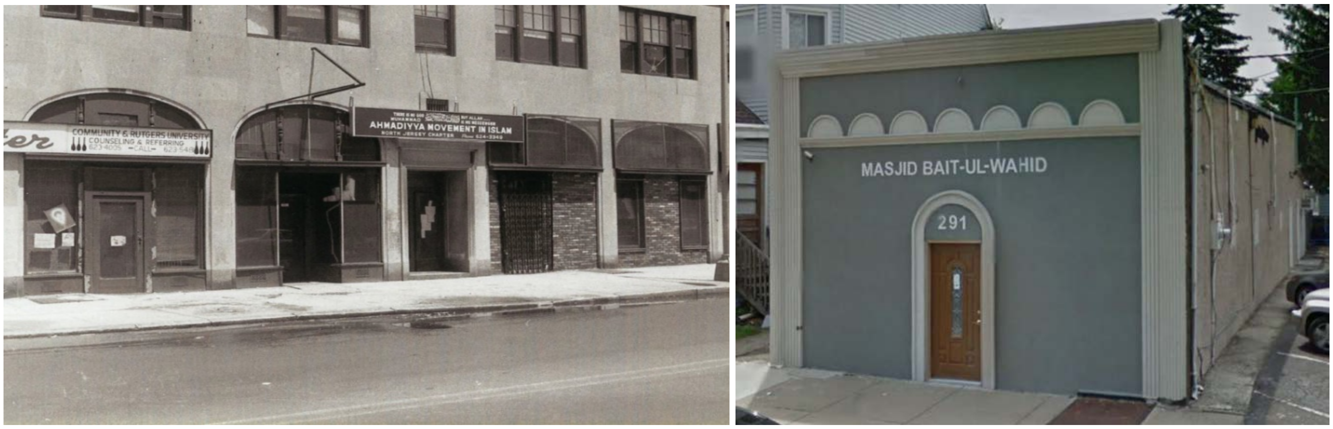
Baituz-Zafar Mosque
New York, NY
© M. Rizwan Akbar

**Current Bait-uz Zafar on McLaughlin Ave.** مسجد بیت الظفر نیویارک۔ یہودی عبادت گاہ کی عمارت ۲۰۰۸ء میں خریدی گئی

85th Rd
McLaughlin Ave
Bait-uz-Zafar
Ahmadiyya Movement in Islam

**Left: Aerial view of the current site. Right: Minaret outside the main entrance to the current Bait-uz-Zafar.**

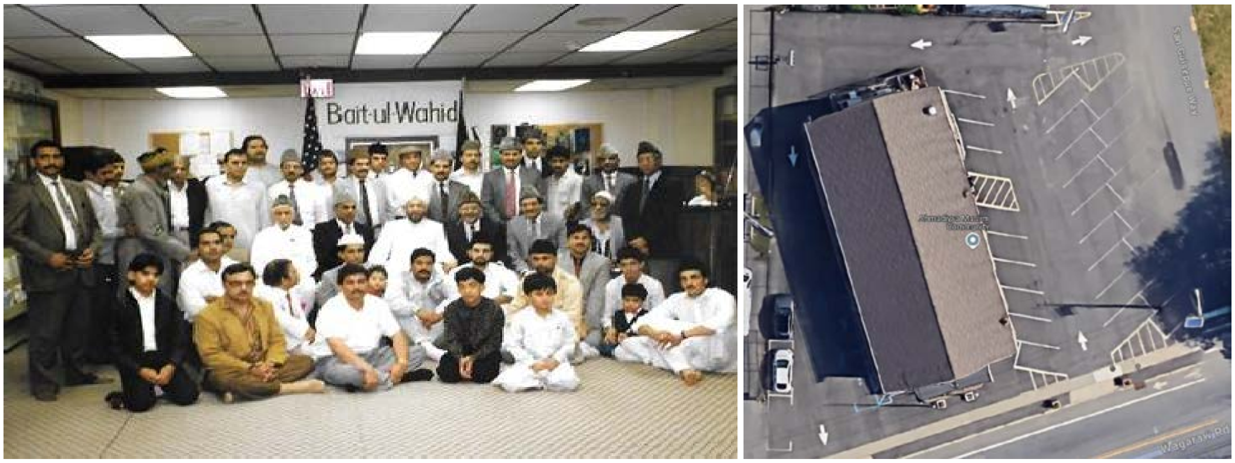
# Bait-ul-Wahid, North Jersey


COMMUNITY & RUTGERS UNIVERSITY
COUNSELING & REFERRING
AHMADIYYA MOVEMENT IN ISLAM
NORTH JERSEY CHAPTER
MASJID BAIT-UL-WAHID
291

**Left: North Jersey chapter's location at 51 Central Ave in Newark, NJ acquired in the late 1970s. "The New Jersey (formerly Teaneck) has, by the Grace of Allah, acquired a two-year lease on a new location at 51 Central Avenue, Newark, New Jersey. Our first [Jumʿa] will be held there on March 9." (The Ahmadiyya Gazette, April 1979, pp. 6-7)**

۱۹۷۰ء کی دہائی کےآخری سالوں میں جماعت نارتھ جرسی بمقام ۵۱ سنٹرل ایوینو، نیوارک، نیوجرسی

**Right: Baitul-Wahid, Crooks Avenue in Clifton, NJ, July 2012** دائیں: مسجد بیت الواحد، کلفٹن نیوجرسی .


Bait-ul-Wahid

**Left: Hazrat Khalifatul-Masih IV at the previous Bait-ul-Wahid. Right: Aerial view of the current site.**

**Bait-ul-Wahid in Hawthorne, NJ, presently since 2019.** مسجد بیت الواحد، ہاتھورن، نیو جرسی

The origins of all New Jersey chapters go back to humble beginnings in the early 1970s. There were no existing Ahmadi mission houses or mosques in the state until when a house was purchased in 1973 in the northern part of the state on Intervale Rd in Teaneck, NJ. This property was purchased by Dr. Majid Ali and his brother-in-law and was to be used as a mission house. It was officially made a chapter and became the location for Jumuʿah and chapter meetings with respected Muhammad Sadiq as the first president who was appointed by the missionary-in-charge at the time, Missionary Muhammad Siddique Shahid. Later in the decade, this house was eventually sold, and the Jamāʿat temporarily met for Jumuʿah at brother Andy Swales's house in neighboring Bergenfield, NJ for approximately less than a year.

In 1976, Hazrat Mirza Nasir Ahmad, Khalifat-ul-Masih III, embarked on a historic trip as the first Khalifa to visit the United States. Arriving in Washington D.C. on July 25, Khalifat-ul-Masih III visited Dayton, OH, New York City and New Jersey before heading to Canada. During his stay in New Jersey from August 6-8, Khalifat-ul-Masih III graciously attended the 29th Jalsa Salana which was held at Drew University in Madison, NJ. There he addressed an audience of approximately 600 directing them to seek the true teachings of Islam as solutions to problems faced by the West and the greater mankind. The mayor of Madison, Robert Vernone, attended the convention to greet Hazrat Mirza Nasir Ahmad and was presented with a Holy Quran as a gift.

Before the decade ended, the chapter began renting a building on Central Ave in Newark, NJ, the state's largest city. This location was quite desirable for the growing Jamāʿat as it was in the busy downtown area of Newark, across the street from one of Newark's largest churches and a couple of blocks from the Rutgers University's Newark campus. As a result, there were new people attending each Jumuʿah, and the non-Ahmadis would typically outnumber the Ahmadis.

Pleased with this location, members were excited when the building was to be sold at an auction and made a strong effort to acquire the building through this auction. However, the auction never took place as the building went to another buyer via an arrangement with the City of Newark. After no more than two years at this location, the chapter then rented a couple of rooms a short walk away at 600 Broad St, Newark in the YMCA building. In 1980, Dr. Imtiaz Chaudhary was elected as the new president of the New Jersey Jamāʿat and served in this position for the next twenty years.

Later in the 1980s, the chapter eventually had to vacate the YMCA building and find another home. In 1987, Dr. Karimullah Zirvi found a building for sale in Clifton, NJ that could possibly be the chapter's next location. The members decided to raise all the funds to purchase the property on their own without seeking assistance from others and were determined to achieve this goal. Through their sacrifices, prayers and Allah's grace, they were able to purchase the property at 291 Crooks Ave for approximately $250,000 and closed on it in February of 1988. It was named Bait-ul-Wahid by Khalifat-ul-Masih IV. This would be the first building the New Jersey chapter could use as a mosque. It was in this mosque that the chapter celebrated its Centennial in 1989. It was renovated. Hazrat Mirza Tahir Ahmad, Khalifat-ul-Masih IV, visited and inaugurated the mosque on 18 June 1991 and made comment about being impressed with the sacrifices made by the Jamāʿat members (approximately 200) to acquire the property.

Now with a stable location that was a mosque of its own, the chapter was able to plant its roots and positioned to continue to expand. Ahmadis from the northern and central areas of the state would call Bait-ul-Wahid home for many years to come.

It served well until 1998. Now, Jamāʿat has grown from a handful of families that assembled in Teaneck to well over fifty families and spread over a larger geographical area in New Jersey State.

The population of Ahmadis living in the central New Jersey area increased over the years, and their commute up to Clifton was not short. Establishing a chapter in that area became justified, and an abandoned church was acquired in Old Bridge, NJ in November of 1997. This property became the mosque known as Bait-ul-Hadi and was inaugurated by Hazrat Mirza Tahir Ahmad, Khalifat-ul-Masih IV in 1998. This mosque was now the home of the new Central Jersey chapter. By 2000, Dr. Imtiaz Chaudhary transitioned from President of the North Jersey Jamāʿat to become President of the Central Jersey Jamāʿat, and Hafiz Samiullah Chaudhary was now the President of North Jersey with Dr. Karimullah Zirvi as Vice President.

Over the years, the North Jersey Jamāʿat continued to secure its presence in the area, building a strong relationship with the government officials in the City of Clifton and other municipalities. In 1996, a cemetery was established in Totowa, NJ which included 103 grave sites, twenty-six of which were reserved for Waṣiyyat members. Ten years later, additional cemetery space was acquired for an additional fifty-seven grave sites. In 2005, Bait-ul-Wahid underwent a complete interior renovation mostly via the labor of the Jamāʿat members with brothers Zabeeh Ullah and Nasir Zirvi leading the effort. Almost all North Jersey Jamāʿat events were held at Bait-ul-Wahid save for the ones that had the biggest attendance. For those, such as the Khilafat Centenary celebration in 2008 and the Centenary Silver Jubilee celebration in 2014, the Jamāʿat would rent a hall in a nearby hotel to accommodate the crowd too large for the mosque.

The Khilafat Centenary celebration on May 27, 2008 was a particularly special occasion for the North Jersey Jamāʿat as the members hosted the event at a regional level inviting all Jamāʿats in the region including Central Jersey, Willingboro, Queens, Brooklyn, Bronx, Philadelphia, York and Harrisburg. The event was held at the Regency House Hotel in Pompton Plains, NJ, and the proud North Jersey members were in full attendance. The full day program included lunch and Zuhr and Asr Prayers and was blessed by the attendance of respected Ameer Jamāʿat USA, Dr. Ahsanullah Zafar, Na'ib Ameer, Respected Brother Munir Hamid and Regional Missionary Maulana Inamul Haq Kauser.

As the North Jersey chapter continued to expand, it outgrew the facilities at the humble Clifton property. The search for a larger building was a long and arduous one with multiple prospective properties in the northern New Jersey area considered and pursued without success. In 2015, brother Waseem Mehmood found a vacant church building for sale in Hawthorne, NJ which would end that search. It quickly became apparent that this property was the best candidate of them all. As a result of tremendous financial sacrifices from the local Jamāʿat members, prayers and the leadership of President Hafiz Samiullah Chaudhary, the Jamāʿat closed on the building at 131 Wagaraw Rd on October 14, 2015. It was a very proud moment for the Jamāʿat. Hafiz Samiullah Chaudhary appointed three key Jamāʿat members into a "mosque committee" to focus on the task ahead to renovate the building into, not just a mosque, but also a community center: Munawar Ahmad, Nasir Zirvi and Mir Omer Ahmad.

Extensive renovation of the entire facility took place during 2016 while activities and events continued to be held in Clifton. For Eid-ul-Fitr on June 26, 2017, the members congregated at the new location of Bait-ul-Wahid in Hawthorne for a particularly happy Eid. Activities at the Clifton building were discontinued as of August 25, 2017, and the building was later sold. The chapter no longer needed to rent other facilities for events as there were now sufficient accommodations at the mosque.

Since then, the chapter hosts all activities in Hawthorne, hosts multiple public relations events with attendance by non-Ahmadis and non-Muslims and is building a strong relationship with the authorities in the Borough of Hawthorne. As of the start of the 2019-2020 Jamāʿat year, the Middletown, NY chapter has been consolidated into the North Jersey chapter increasing North Jersey's numbers by approximately a hundred. Per the 2019 elections for local Amila members, brother Waseem Mehmood is the current President and brother Saleem Mahmood is the current Vice President. To maximize congregational prayer across the region, salat centers have been established in other northern New Jersey towns such as in Parsippany, NJ and in Basking Ridge, NJ. By Allah's grace, the Jamāʿat's Tajneed is now greater than 500 and growing. The members regularly participate in all national Tabligh campaigns such as Meet a Muslim and Muslims for Life and are also actively involved in local community events such as the borough's annual Memorial Day parade and Hawthorne Day celebration.

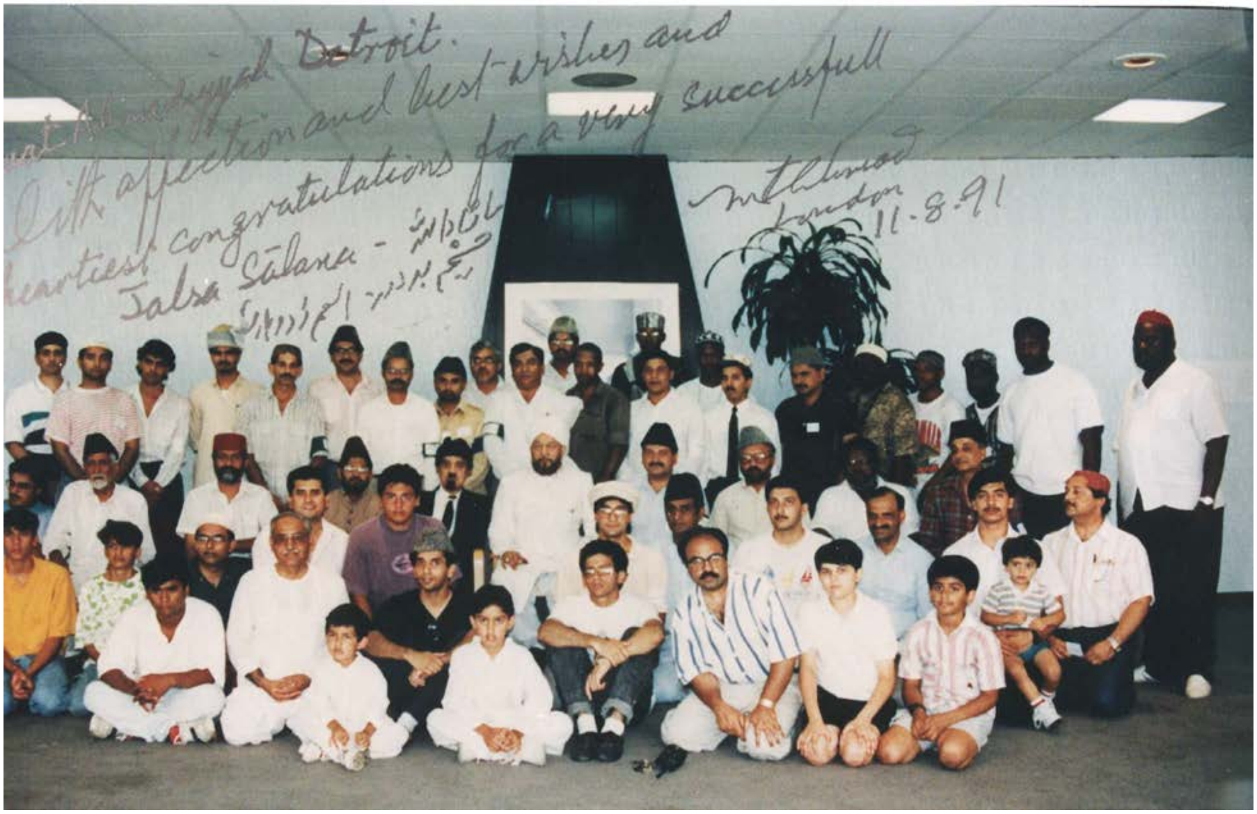
(The Ahmadiyya Gazette USA, vol. 72, Nos. 10-12 and vol. 73, Nos. 1-9, October 2020-September 2021, p. 463)

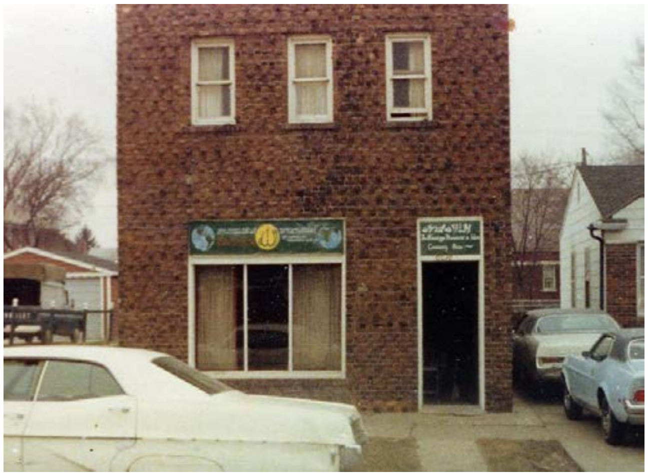
**A view of men's Prayer Hall.**

**A view of women's Prayer Hall.**

**A view of women's Prayer Hall.**

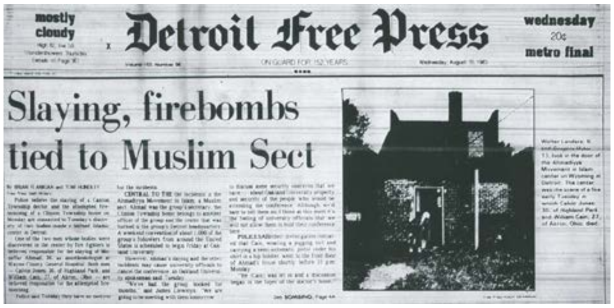
# Bait-ul-Mazaffar, Detroit MI


at Ahmadiyyah Detroit.
With affection and best wishes and
heartiest congratulations for a very successfull
Jalsa Salana -
M T Ahmad
London
11-8-91



**Bait-ul-Muzaffar, one of the previous centers in Detroit. This building has been razed for the construction of a new Ahmadiyya Mosque at the site.**

بیت المظفر ، ڈیٹرائٹ کا قدیم مرکز جو اب گرا دیا گیا ہے۔



mostly cloudy

Detroit Free Press

wednesday
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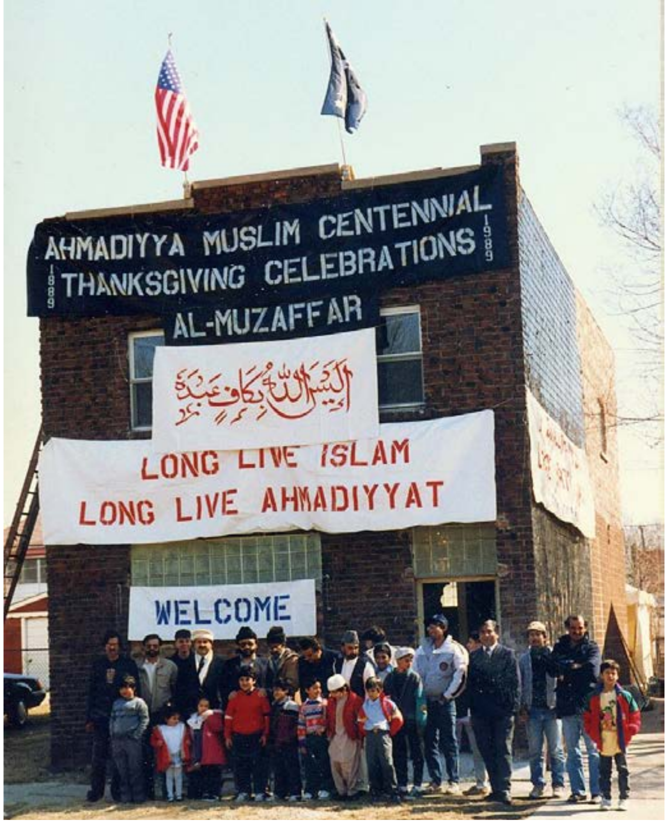
metro final

ON GUARD FOR 152 YEARS

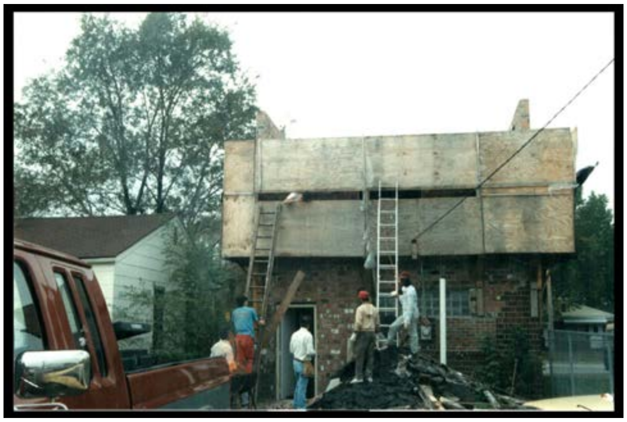
Slaying, firebombs tied to Muslim Sect


AHMADIYYA MUSLIM CENTENNIAL
1889 THANKSGIVING CELEBRATIONS 1989
AL-MUZAFFAR
اَلَيْسَ اللّٰهُ بِكَافٍ عَبْدَهٗ
LONG LIVE ISLAM
LONG LIVE AHMADIYYAT
WELCOME

**Building after renewal after arson.** حضرت خلیفۃ المسیح الرابعؒ کی بات درست ثابت ہوئی۔ آج ہم اس مسجد کے سامنے بیٹھے ہوئے ہیں!!!

Missionary Syed Jawad Ali Shah was posted in Detroit in 1956 to help establish a mission there. A house was rented on 21 June 1956 and propagation work started. (Tabshir Report USA)

A small building was acquired for a mission house in the Dearborn area on 18 June 1976 at 8218 Wyoming Avenue, Detroit, Michigan. It was purchased for $9,500 (down payment $3000 and monthly payment of $75) on 18 June 1976. On 8 August 1983, two terrorists gunned down and martyred Dr. Muzaffar Ahmad at his home, threw explosive devices into the home of an Ahmadi and later went to set the mission house on fire. The building was gutted, but the two killers suffocated to their deaths trapped in a restroom in the building unable to escape from the back door. The mission house was renovated by members of the local Jamāʿat and named Bait-ul-Muzaffar by Hazrat Khalifatul-Masih IV. (The US Khilafat Centenary Souvenir, p. 205)



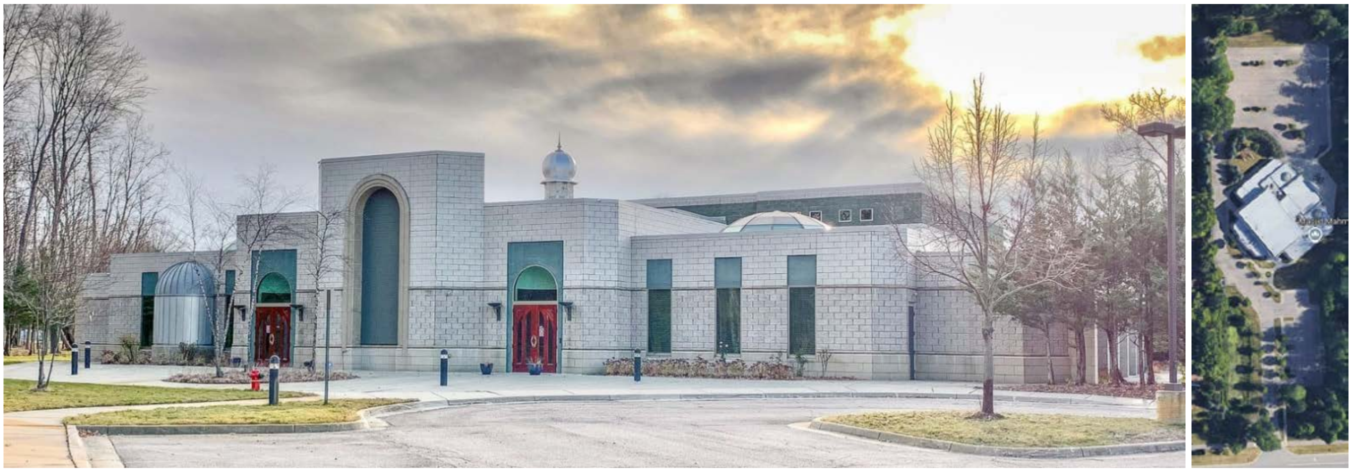
**Torched Detroit Mosque being Rebuilt with Waqar-e-'Amal**

وقارعمل کے ذریعہ ڈیٹرائٹ کی جلائی گئی مسجد کی ازسرنو تعمیر

This building has been demolished to build a new mosque/community center at the site.

## Mahmood Mosque, Detroit MI

## مسجد محمود ڈیٹرائٹ مشی گن

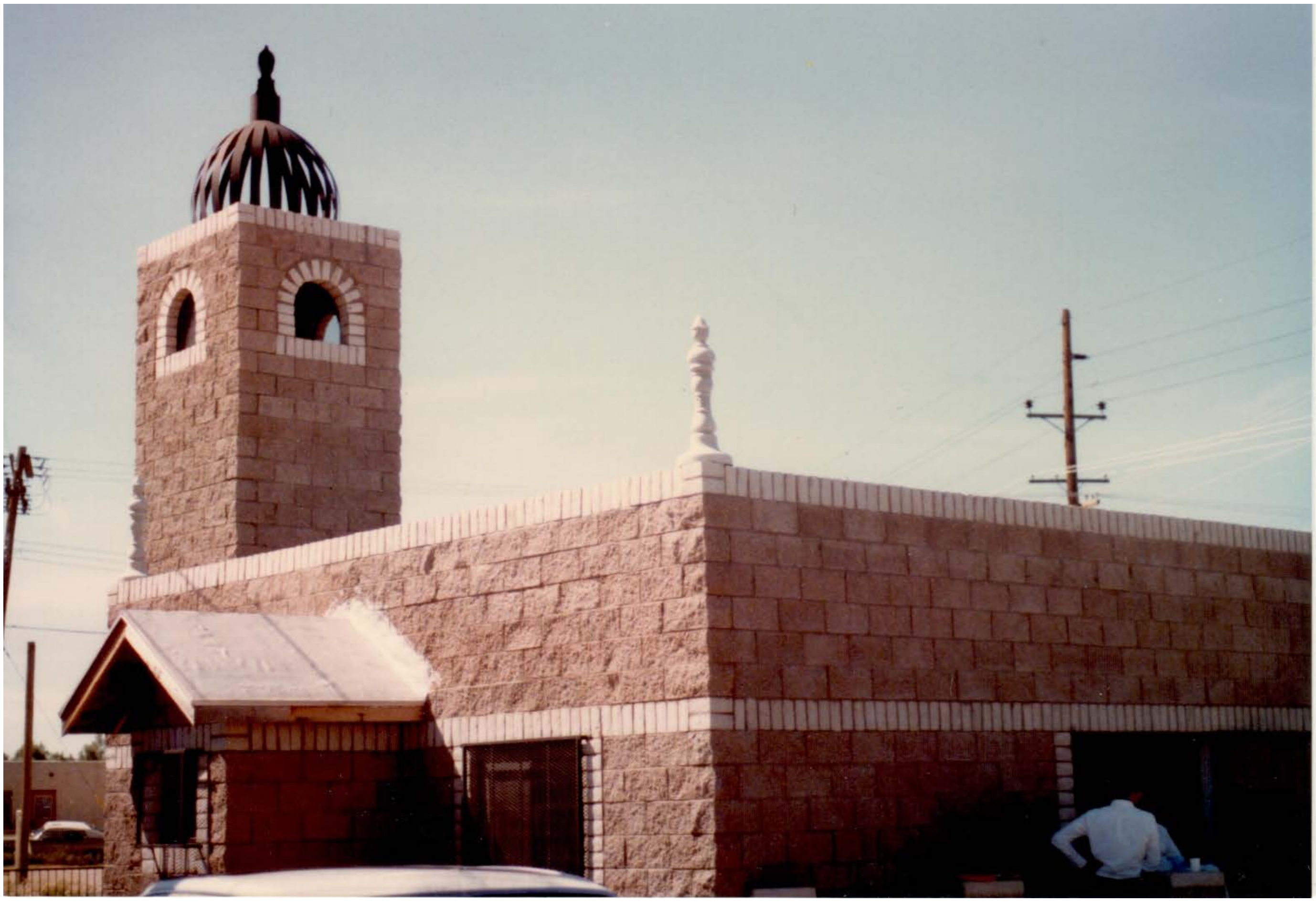


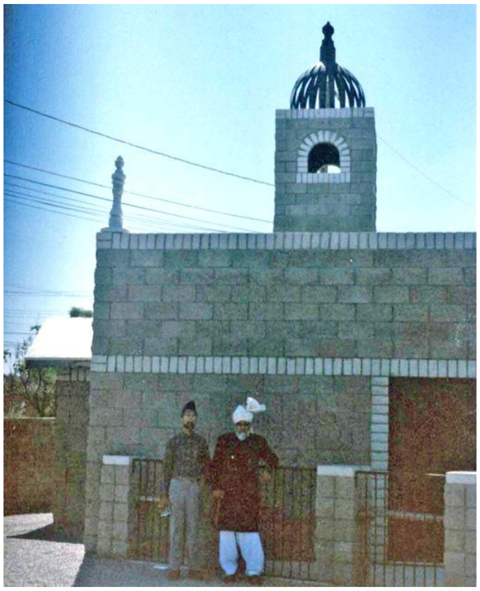
**Left: Masjid Mahmood front view. Right: An aerial view of the site.**

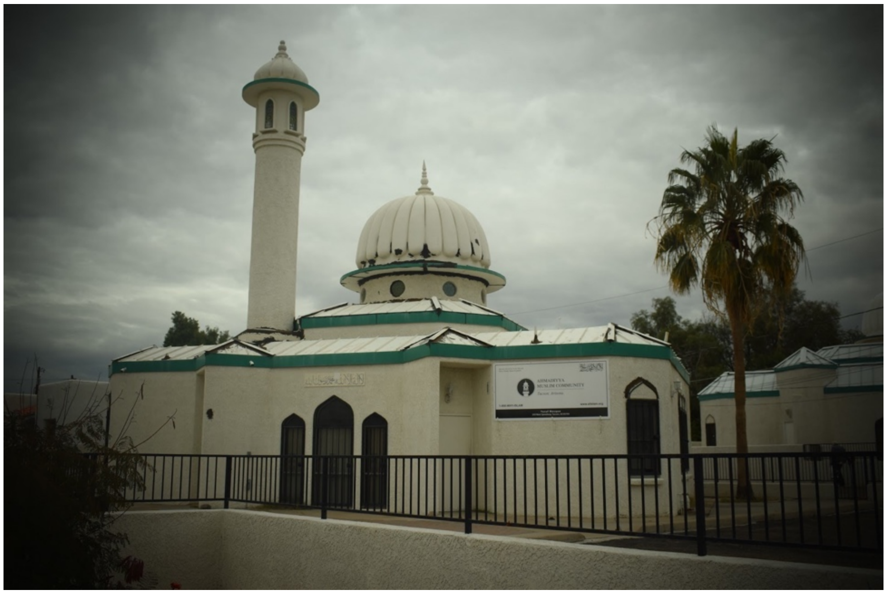
**Back view of the complex. To the right are offices and to the left are a kitchen and a large arena to cater events.**

In 1984, a seven-acre plot was acquired in Troy, MI to construct a new mosque. Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him) laid the foundation stone for this mosque. However, this plot was acquired by the local government in 2000 for a road construction project. An alternative 5-acre plot was purchased in the Farmington Hill area in 2001 and Masjid Mahmood was constructed there. A house adjacent to the new mosque was also acquired in 2006. (The US Khilafat Centenary Souvenir, p. 205)

# Tucson AZ—The First Ahmadiyya Mosque in the Western US







**Top and Left: Yousuf Mosque in Tucson AZ. یوسف مسجد ٹوسان، ایری زونا This was the first Ahmadiyya mosque built in the western part of US. It had to be demolished due to the adjacent road expansion by the city.**

**Right: New mosque at the site of the old mosque on the remaining lot reduced by the expansion of the road. Later another larger mosque/activity center with the same design has been built to the east of this mosque.**

بائیں:مسجد جو سڑک کو کشادہ کرنے کی وجہ سے مسمار کر دی گئی۔
دائیں: پرانی مسجد کی باقی جگہ پر بنائی گئی نئی مسجد۔ بعد ازاں ایک بڑی مسجد اس مسجد کے مشرق میں تعمیر کی گئی۔

Dr. and Mrs. Mohammad Zafar Qureshi offered to pay all expenses for land and for building the mosque. He purchased a plot of 134 x 80 ft. near the downtown area at the corner of Speedway and 11th Avenue. (The Ahmadiyya Gazette USA, July 1980, p. 8)

After getting approval from Khalifatul-Masih III, and the City of Tucson, work started. The foundation stone of the mosque was laid by Muhammad Ishaq Qureshi, the President of the Jamāʿat on 20 June 1980. There was a surge of Waqar-e-'Amal among Jamāʿat members. Serenity and joy were reflected on the faces of volunteers; Br.'s Sohail, Tariq, Azhar, Qadeer, Ibrahim, Arshad, Sajid, and late Mubashir Qureshi. Muneer Malik played a key role in keeping all accounting of this noble project. The report of the inauguration was shown on TV, Channel 4 and 9, on the very day when the mosque was inaugurated. The Arizona Daily Star of Tucson published an interview with Qureshi Muhammad Ishaq, a day before the inauguration. This paper published the news of the inauguration of the mosque, along with a picture of our participating sisters wearing Burqa (veil or Hijab). Another newspaper, Tucson Citizen, in its issue of Monday, March 14, 1983, published a picture of the mosque and the following news: Tucson's Yousuf Mosque opens after two and half years in the making by Pat Brennan, Citizen Staff Writer (The Ahmadiyya Gazette USA, March 1983, p. 7)

## Demolition of the First Mosque and Building of a Replacement

The city wanted to widen the adjacent street requiring the demolition of the existing structure on the 134 x 80 plot and building of a new structure on a narrower plot, 100 ft x 80 ft. Due to this road widening project, the first building was demolished in 1986. (The Ahmadiyya Gazette USA, October 1994, p. 19)

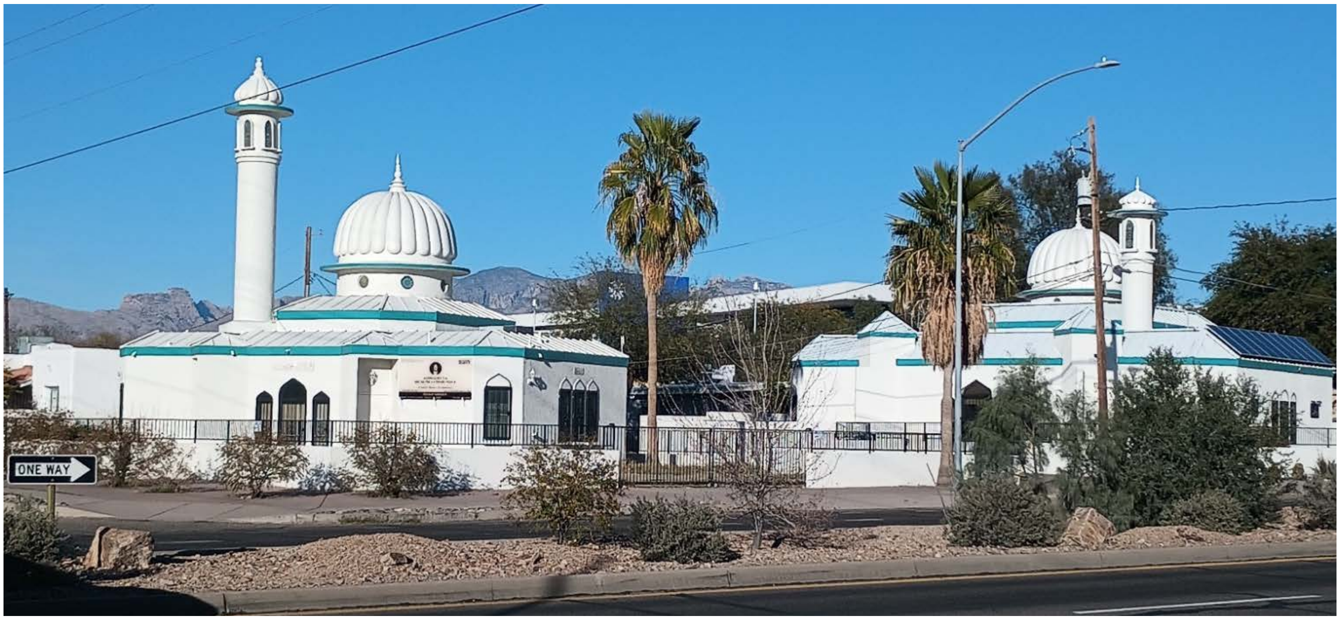
A new mosque (the current Yousaf Mosque) was constructed on the same but narrower plot in 1986-1987. There was a vision of Jamāʿat to have a more beautiful mosque. An architect in London designed the new mosque, the Yousuf Mosque of Tucson. Construction started in 1986. The then Missionary in-Charge, Sheikh Mubarak Ahmad, laid the first brick from Masjid-e-Aqsa Qādiān, India.

Khalifatul-Masih IV inaugurated the Yousuf Mosque on October 21, 1987. In his speech, he said, "I promised Late Qureshi (Yousuf) that whenever I visit America next, I will visit Tucson, and I am here today because of that." A press conference was held in his honor. The Mayor of Tucson presented him with a key to the city. Local Newspapers and TV media gave proper and positive coverage.

In 2001, the Jamāʿat received a donation of a 535-acre agricultural land near Tucson from a non-Ahmadi party (The US Khilafat Centenary Souvenir, p. 206) with the help of a local member, Tariq Khan, who owns a tax business.

Hajirah House was added to the east of the Yousuf Mosque later with an identical look but a larger building with a hall and a guest room.

A four-bedroom house fully furnished, very close to the mosque was acquired to accommodate missionaries and guests.



**Hajirah House to the right is larger than the Yousuf Mosque to the left. Yousuf Mosque has a library/office and payer halls for men and women. Hajirah House has large halls and guest quarters.**

# Philadelphia, PA Before Bait-ul-'Aafiyat

Even prior to his arrival in Philadelphia, Mufti Muhammad Sadiq's preaching through the written word led him to contact Dr. George Baker, who became the first Ahmadi Muslim convert in Philadelphia. Dr. Baker was an avid reader and contributor to *The Review of Religions*, a comparative religious magazine started by the Promised Messiah. He converted through written correspondence.

Ahmadis in Philadelphia used several places of worship ranging from homes to small storefronts. (*History of the Ahmadiyya Muslim Community in Philadelphia* by Lajna Imā'illāh USA – Philadelphia)

Two properties were rented, and private homes were used for gatherings before 5219 Arch Street rental.

**5219 Arch Street, Philadelphia, PA**

A 3-story building along with a detached garage was purchased for $42,000 in 1982 (The Ahmadiyya Gazette USA, October 1994, p. 19, Souvenir on 50th Jalsa Salana USA, pp. 84-85) at 5120 N. 10th Street, Philadelphia, PA 19141. The 3-story building would become the mission house, while the detached garage would become the mosque. This property would be named Nasir Mosque. As the Philadelphia Chapter grew, more space was needed. In 2003, an adjacent house was purchased at 5119 N. Warnock Street, Philadelphia, PA 19141 for $70,000. This property would be named Maryam Hall, and it was for the Lajna of Philadelphia.

**Nasir Mosque, 5120-22 N 10th Street, Philadelphia PA**

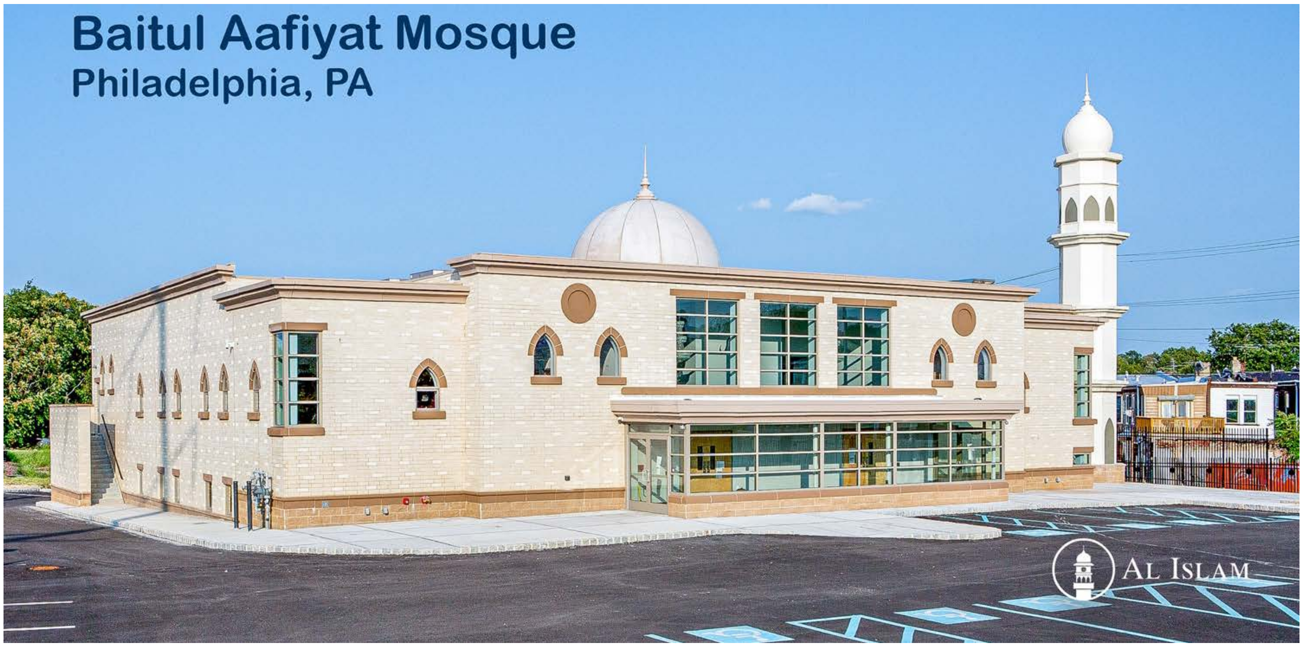
Both Nasir Mosque and Maryam Hall were sold in 2019, after Masjid Bait-ul-Aafiyat was built.

A church building on an approximately 5-acre lot was purchased in 2001 for $355,000 at 855 Big Oak Road, Yardley, PA 19067. This would become Masjid Bait-us-Subuh. However, the property was sold in 2007. (USA Khilafat Centenary Souvenir, p. 205 and America Main Ahmadiyya Masajid by Syed Sajid Ahmad, Al-Fazl International, 23 October 2009)

**Masjid Bait-us-Subuh, 855 Big Oak Road, Yardley, PA. The church was bought in 2001. It was sold in 2007 because its location was not convenient for frequent gatherings of members.**

سال ۲۰۰۱ میں ایک چرچ خرید کر بیت الصبوح میں تبدیل کیا گیا جسے ۲۰۰۷ میں بیچ دیا گیا۔

# Bait-ul-‘Aafiyat Graces Philadelphia, PA


Baitul Aafiyat Mosque
Philadelphia, PA
AL ISLAM

مسجد بیت العافیت فلاڈیلفیا پینسلوَ ینیا

Bait-ul-Aafiyat Mosque is located at the geographical center of Philadelphia on four acres of land and is the first mosque to be constructed from the ground up within the city limits of Philadelphia.

MASJID BAIT-UL-AAFIYAT

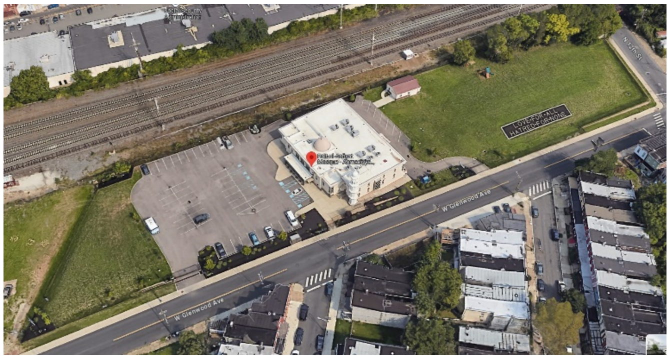
On the evening of 19 October 2018, Mirza Masroor Ahmad delivered the keynote address at a special reception held to mark the inauguration of the Bait-ul-Aafiyat (House of Security) Mosque in Philadelphia, USA. The mosque, which is the first purpose-built mosque in Philadelphia, was officially opened earlier in the day when His Holiness delivered his weekly Friday Sermon. Over 175 dignitaries and guests attended the evening reception held in the new mosque. He led a silent prayer at the conclusion of the event.

Later, he personally met with many of the guests who attended the reception. Prior to the reception, the Mayor of Philadelphia, James Kenny and Congressman Dwight Evans were able to have a personal audience with him. He also met members of the assembled media and answered questions about the objectives of the new mosque and other related issues. (The Ahmadiyya Gazette USA, vol. 72, April-September 2020, pp. 208-210)

THE INAUGURATION OF
BAIT-UL-AAFIYAT MOSQUE
OCTOBER 19, 2018
PHILADELPHIA, PA
AHMADIYYA MUSLIM COMMUNITY

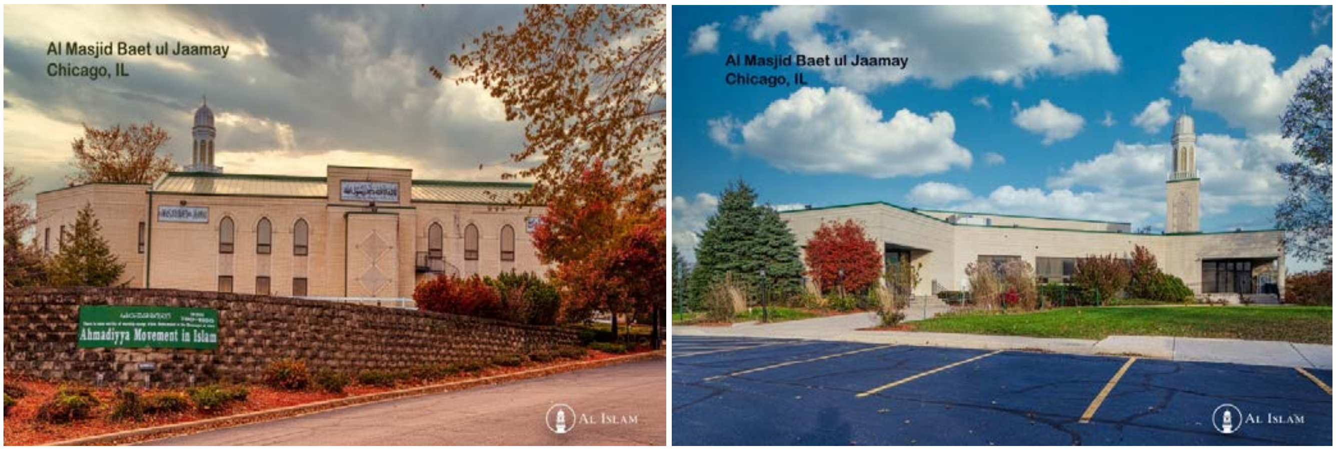
**Hazrat Khalifatul-Masih V, may Allah be his Helper, addressing at reception.**

حضرت خلیفۃ المسیح الخامس مسجد بیت العافیت فلاڈیلفیا پنسلوَینیا کا افتتاح فرمارہے ہیں۔

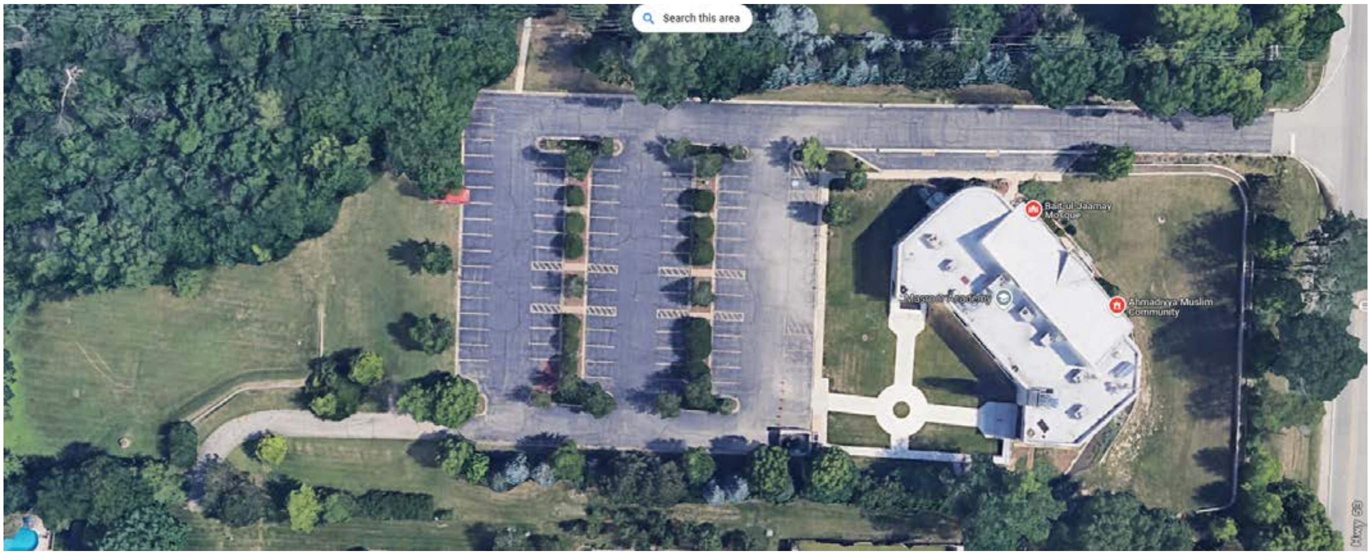


**An aerial view of the site.**

# Bait-ul-Jami‘, Glen Ellyn IL



**Left: View from the street. Right. Entrance to the mosque** بیت الجامِع گلَین اَیلَن شکاگو۔ اِلّانائے



**Bait-ul-Jami‘, Glen Ellyn IL, an aerial view of the site.**

بیت الجامع شکاگو کا فضائی منظر

On 29 June 1984, Hazrat Khalifatul-Masih IV asked the Ahmadiyya Muslim Community in the USA for donations to build centers across America and Europe and collect $2.5m. He made a personal contribution of $4,200. He urged the USA Jamāʿat to construct five new mosques and Mission Houses. The mosques were to be built in New York, Chicago, Los Angeles, Washington, DC and Detroit. (The Ahmadiyya Gazette USA, July-September 1989, p. 1)

According to the five new mosques scheme, a 5-acre plot was purchased on 29 May 1984 under the leadership of Shaikh Mubarak Ahmad, Amir the USA, located at 2S, 510 Route 53, Glen Ellyn, IL. It had a constructed building at the time of purchase and the price paid was $262,500. It is located on a main road. The property is used as a Mission House and residence for missionaries. (The Ahmadiyya Gazette USA, March 1984, p. 8, the Ahmadiyya Gazette USA, October 1994, p. 19)

1990: A public hearing was scheduled by the County of DuPage. According to country officials more than 400 persons made telephone calls, sent faxes, and letters expressing their concern and opposition to the mosque project. The decision was made to withdraw the zoning permit request one day before the hearing because of heated opposition.

1993: The Jama‘at devised a plan to involve area residents in an information session as part of its planning cycle. Residents living in the area of the planned mosque were invited to an informational breakfast meeting pertaining to the proposed mosque plans. In attendance there were more than 40 residents including the City of Glen Ellyn Planning and Development officials. The project engineer, James Zografoos, presented an overview of the project.

The residents were given assurances that their feedback would be incorporated into the mosque plans.

As a result of the meeting, the Jamaʿat obtained invaluable feedback and suggestions to improve the project. Over the course of the next few months, further changes were made to the plans based on the feedback obtained from the neighbors. The entrances and some building details were modified, landscaping was enhanced, and privacy for the neighbors increased.

November 1993: The DuPage County Zoning Board of Appeals held a second public hearing on the mosque project. Engineer and Attorney, Falahuddin Shams, and Ashfaq Ahmad represented the Jamaʿat. In complete opposition to the first public hearing, there was not one objector to the proposed mosque project. The Pastor from St. Thomas Methodist Church, located directly across the street from the mosque site, was highly in favor of the project.

Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him) visited Glen Ellyn IL on 23 October 1994 during his fourth visit to the US.

June 17, 1997: By the Grace of God, the Ahmadiyya Movement, Chicago Chapter, held its foundation laying ceremony for the Glen Ellyn Mosque. Hazrat Mirza Tahir Ahmad, Khalifatul-Masih IV, who blessed us with his presence, presided over the ceremony. It was a historic occasion. The bricks used by Hazrat Khalifatul-Masih IV were collected from the original mosque purchased in 1922 by Mufti Muhammad Sadiq, the first missionary to the USA.

All members, young and old were present, including Ahmadi Muslims from Detroit, St. Louis, Milwaukee, Zion, and St. Paul. The Honorable Beverly Fawell, State Senator for Glen Ellyn, was the guest speaker. Other notables included Honorable Thomas J. Walsh, State Senator, 22nd District of DuPage County. Following the speeches, Hazrat Khalifatul-Masih IV laid the foundation stone of the mosque, and led a collective prayer.

1997-1998: The plans were revised, based on instructions from Hazrat Khalifatul-Masih IV. They were further simplified, and the building downsized from 36,000 to a 21,000 square foot building. Based on the revised plans, ten contractors were invited to place bids. Eight contractors submitted bids, which were reviewed and analyzed.

A groundbreaking ceremony was held in November 2000 by members of the Ahmadiyya Muslim Community, Chicago. The ceremony was led by President Falahud-Din Shams and Regional Missionary Mubasher Ahmad, who led everyone in collective silent prayers for the successful completion of the new mosque.

February 27, 2004: The mosque was completed, and a full certificate of occupancy was received.

April 25, 2004: A formal inauguration ceremony of Al Masjid Bait-ul-Jami took place. The inauguration was presided over by Dr. Ahsanullah Zafar, Ameer, Jamaʿat USA, and attended by members of the National Majlis-e-Amila, presidents of numerous chapters, dignitaries, members of Chicago and other chapters.

The $3 million mosque is an architecturally unique facility that naturally blends in with the surrounding residential community. It's most striking feature is a minaret in Islamic mosque tradition.

A house has been bought adjacent to the mosque property for assigned missionary's residence. The backyard of the house is connected to the mosque property.

McCarron Rd
109
22W109

**The missionary house on the adjacent street.**

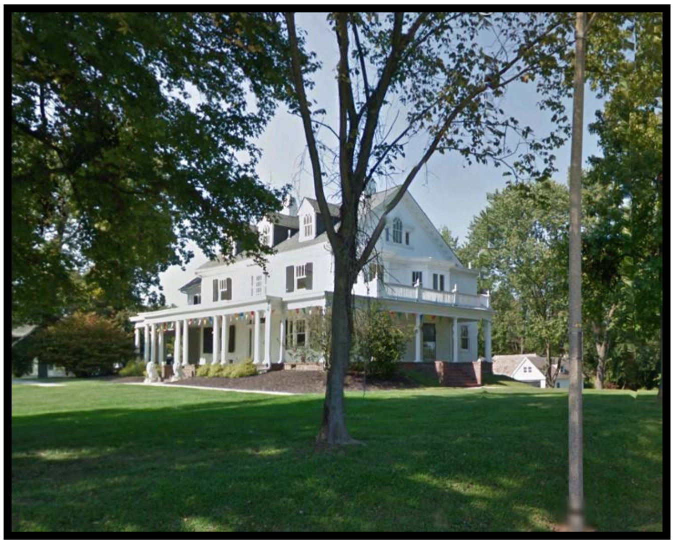
مسجد کے ساتھ مبلغ کی رہائش گاہ

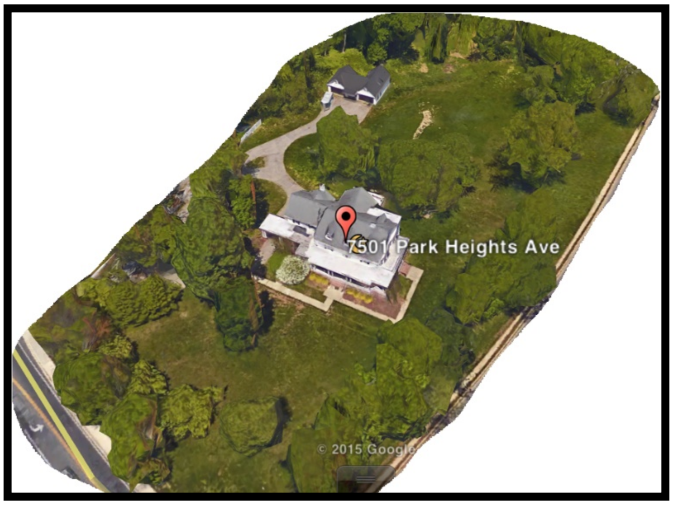
# Baltimore’s Journey to Bait-us-Samad

In 1971, Brother Abdur Rahman played an instrumental role in converting an old mansion at 4406 Garrison Blvd. to a house of God. The property was located in inner-city Baltimore, with a large wraparound porch, and a front and back yard. The cost was $11,000. Other members of the chapter reimbursed him the amount and partook in the blessing. (The Ahmadiyya Gazette USA, vol. 72, Nos. 10-12 and vol. 73, Nos. 1-9, October 2020-September 2021, p. 387)

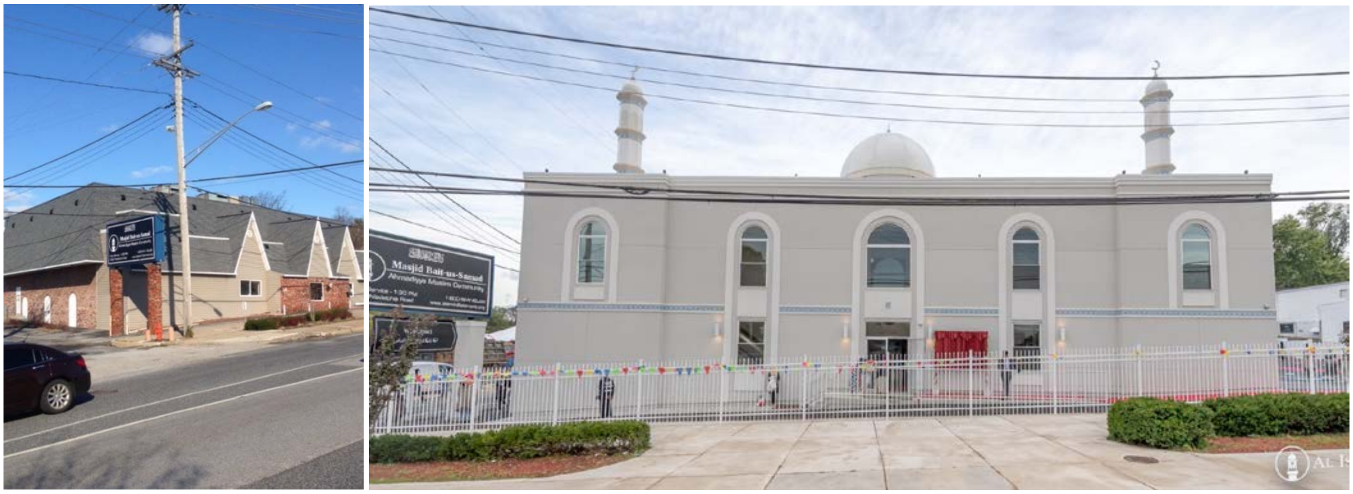
Hazrat Khalifatul-Masih IV (may Allah’s mercy be on him) visited the greater Baltimore Area in 1987 when the National Annual Convention of USA was held at the University of Maryland Baltimore County.

As the needs of the chapter continued to swell, the Park Heights property was acquired. It was named Bait-ul-Kareem by Hazrat Khalifatul-Masih V (may Allah be his Helper).





Due to access and feasibility issues, this property was disposed of, and a church was acquired and converted to Bait-us-Samad mosque.



**Left: Abundant Life Church building before renovation. Right: Bait-us-Samad after renovations.**

بائیں:لائف چرچ کی عمارت تزئین و آرائش سے پہلے۔ دائیں:مسجد بیت الصمد تزئین و آرائش کے بعد

In the name of Allah, the Gracious, the Merciful
MASJID BAIT-US-SAMAD
inaugurated by
Hazrat Mirza Masroor Ahmad
Khalifatul Masih V
on
Saturday, October 20, 2018

**Hazrat Khalifatul-Masih V (may Allah be his helper) opens the mosque (left) and plants a tree there (right).**

بائیں: حضرت خلیفۃ المسیح الخامس مسجد کے افتتاح کے بعد دعا کر رہے ہیں۔

Bait-us-Samad Baltimore, MD, was renovated from a church building in 2017.

Masjid Bait-us-Samad
High Voltage Automotive
BZ Auto Repair
Odell Ave
Philadelphia Rd

**An aerial view of the site. [Google]**

**A view of the mosque from southwest. [Google]**

Bait-us-Samad is located prominently by the side of Pulaski Highway, and thousands of people drive past this large, impressive structure on a daily basis. The high visibility of the Mosque has led to a lot of curiosity from the outside community which has resulted in many curious people visiting it, resulting in some Baiʻats. It is worth mentioning here that many non-Ahmadi Muslims visit Bait-us-Samad regularly for Jumuʿa. This includes people from West-African, East-African, Arab, Turkish, Kurdish, Pakistani, African American, Indian Diaspora, Uzbek, Central Asian descent, and more. Sometimes the number of non-Ahmadi worshippers is the same as Ahmadi worshippers at Jumuʻa prayers! In-Sha'-Allah, may they all come under the banner of the Promised Messiah and may the Jamāʿat members make appropriate efforts to make this happen. Ameen. (The Ahmadiyya Gazette USA, vol. 72, Nos. 10-12 and vol. 73, Nos. 1-9, October 2020-September 2021, pp. 583-90)

Hazrat Khalifatul-Masih V (may Allah be his Helper) visited Bait-us-Samad on 20 October of 2018 during his tour to USA and Guatemala. Khalifatul-Masih inaugurated the mosque, led formal prayers, and stayed for a time along with his respected wife in the missionary's home.

**A view of the mosque from the southeast. [Google]**

Khalifatul-Masih V held a formal reception for local Baltimore residents, and prominent members of Baltimore City, including then-mayor, Catherine Pugh, Senator Ben Cardin, and friends of the Jamāʿat. This event was attended by 500 people including 320 dignitaries and guests. He introduced them to Ahmadiyya Islam and explained the purpose of a Mosque and its place as an abode of peace and harmony in the wider community. Khalifatul-Masih also advised members during his address to the public that they had a duty to populate the Mosque for all five daily prayers.

These visits of the Khulafā have been covered by news outlets, including the Baltimore Sun.

# Bait-ul-Hameed, Chino, California

On the West Coast, in 1984/1985, a parcel of 4.75 acres of land was purchased in Chino, Bernadino County, CA. The newly acquired land was roughly thirty-five miles from the major Los Angeles metropolis. This new destination would allow the Jamāʿat to truly stretch beyond the concrete walls of the now-aging Los Angeles city.

A complex was constructed comprising of a mosque. The mosque, named Bait-ul-Hameed, was one story, 10920 sq. ft. facility containing two prayer rooms and a fellowship room library, a nursery, in addition to two single family previously existing residences on approximately 3 acres of 4.75-acre parcel. The total cost of construction was $1,300,000. The opening ceremony was performed by Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him) on 7 August 1989.

The land already had two houses. The one to the south of the gate on the west served as the residence for the missionary until a new building housing missionary house on the main floor and a guest house on the top floor was added to the complex after the 2003 fire. The other house to the east of that house served as a guest house until the fire and was demolished and replaced by the new guest house on top of the new missionary house.

## Local Opposition to the Building of the Mosque

In the time following the purchase and planned development of this newly acquired parcel in 1984-85, the local Jamāʿat community experienced newfound opposition to their plans to build a mosque. Community organizers and neighbors feared with prejudice the incoming mosque structure. These early Jamāʿat members recall that on a few occasions community organizers would take busloads of residents from the local community to the county building during city planning meetings to oppose the building of the Islamic structure. During these public hearings, neighbors would claim unfounded fear of terrorism and mischief from the local Ahmadi Jamāʿat.

During bus load opposition campaign, news media came to site and interviewed Anwer Khan who was then the spokesperson for Jamaʿat. ABC News incited us to make negative statements about the opposition, but Answer Khan said that they did not know us, when they will come to know us, they will fall in love with us. ABC News played this line at 5 PM news as is.

By the grace of Allah, after deliberation, the county ruled in our favor of the mosque construction.

In light of this newfound opposition, while the initial plan was to build a large double-story structure with a large minaret, Hazrat Khalifatul-Masih IV in his wisdom advised building a single-story structure instead to avoid further distress of the mosque neighbors.

## Meeting with the City Mayor

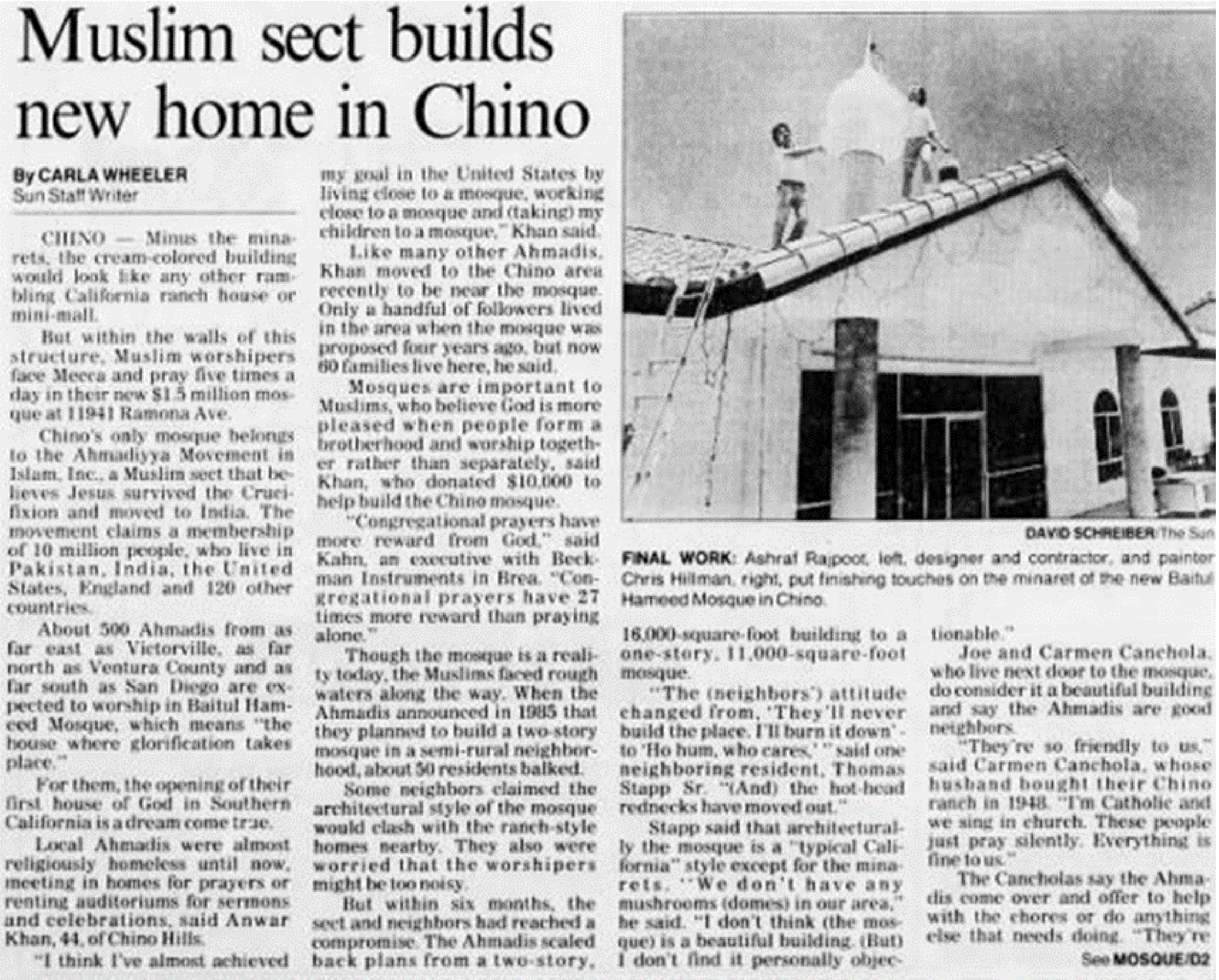
It was under this climate of opposition juxtaposed with the imminent construction of the mosque and a planned visit from Hazrat Khalifatul-Masih IV that local Jamāʿat members went to the Mayor's office to appeal to the city to witness the arrival of Khalifatul-Masih and the blessings of the mosque. During this meeting, it is recounted by the members present, Missionary Chaudhry Munir, Ahmad Sadiq, Ramzan Jattala, Anwar Khan and Ashraf Rajpoot, that the mayor made the statement, "[...] If it was up to me, you would never build a mosque over here [...]."

Many years later, when this mayor went on to become a state lawmaker, a friendship between the local Jamāʿat and the former mayor blossomed. A notable moment recounted by many local members was the former mayor's acceptance of an invitation to the Jamāʿat's Muslih Mau'ūd day program where he apologized to the Jamāʿat members for his negligence and misguidance in the years prior.

In 1987, Hazrat Khalifatul-Masih IV blessed the Los Angeles region with a visit to lay the foundation stone for the Chino Mosque, the first Ahmadi Muslim Mosque in the LA region.

On 7 July 1989, Hazrat Khalifatul-Masih IV returned to the Los Angeles region for the inauguration of the Chino Mosque which would become known as Bait-ul-Hameed Mosque.

Many newspapers across America reported Khalifatul-Masih IV's interviews, speeches, and details of his visit. Among them were The Sun of Baltimore, York's Daily Record, India West of Los Angeles, California, The Orange County Register of Chino, and The Chino Champion.



# Muslim sect builds new home in Chino

By **CARLA WHEELER**
Sun Staff Writer

CHINO — Minus the minarets, the cream-colored building would look like any other rambling California ranch house or mini-mall.

But within the walls of this structure, Muslim worshipers face Mecca and pray five times a day in their new $1.5 million mosque at 11941 Ramona Ave.

Chino's only mosque belongs to the Ahmadiyya Movement in Islam, Inc., a Muslim sect that believes Jesus survived the Crucifixion and moved to India. The movement claims a membership of 10 million people, who live in Pakistan, India, the United States, England and 120 other countries.

About 500 Ahmadis from as far east as Victorville, as far north as Ventura County and as far south as San Diego are expected to worship in Baitul Hameed Mosque, which means "the house where glorification takes place."

For them, the opening of their first house of God in Southern California is a dream come true.

Local Ahmadis were almost religiously homeless until now, meeting in homes for prayers or renting auditoriums for sermons and celebrations, said Anwar Khan, 44, of Chino Hills.

"I think I've almost achieved my goal in the United States by living close to a mosque, working close to a mosque and (taking) my children to a mosque," Khan said.

Like many other Ahmadis, Khan moved to the Chino area recently to be near the mosque. Only a handful of followers lived in the area when the mosque was proposed four years ago, but now 60 families live here, he said.

Mosques are important to Muslims, who believe God is more pleased when people form a brotherhood and worship together rather than separately, said Khan, who donated $10,000 to help build the Chino mosque.

"Congregational prayers have more reward from God," said Kahn, an executive with Beckman Instruments in Brea. "Congregational prayers have 27 times more reward than praying alone."

Though the mosque is a reality today, the Muslims faced rough waters along the way. When the Ahmadis announced in 1985 that they planned to build a two-story mosque in a semi-rural neighborhood, about 50 residents balked.

Some neighbors claimed the architectural style of the mosque would clash with the ranch-style homes nearby. They also were worried that the worshipers might be too noisy.

But within six months, the sect and neighbors had reached a compromise. The Ahmadis scaled back plans from a two-story, 16,000-square-foot building to a one-story, 11,000-square-foot mosque.

"The (neighbors') attitude changed from, 'They'll never build the place. I'll burn it down' - to 'Ho hum, who cares,' " said one neighboring resident, Thomas Stapp Sr. "(And) the hot-head rednecks have moved out."

Stapp said that architecturally the mosque is a "typical California" style except for the minarets. "We don't have any mushrooms (domes) in our area," he said. "I don't think (the mosque) is a beautiful building. (But) I don't find it personally objectionable."

Joe and Carmen Canchola, who live next door to the mosque, do consider it a beautiful building and say the Ahmadis are good neighbors.

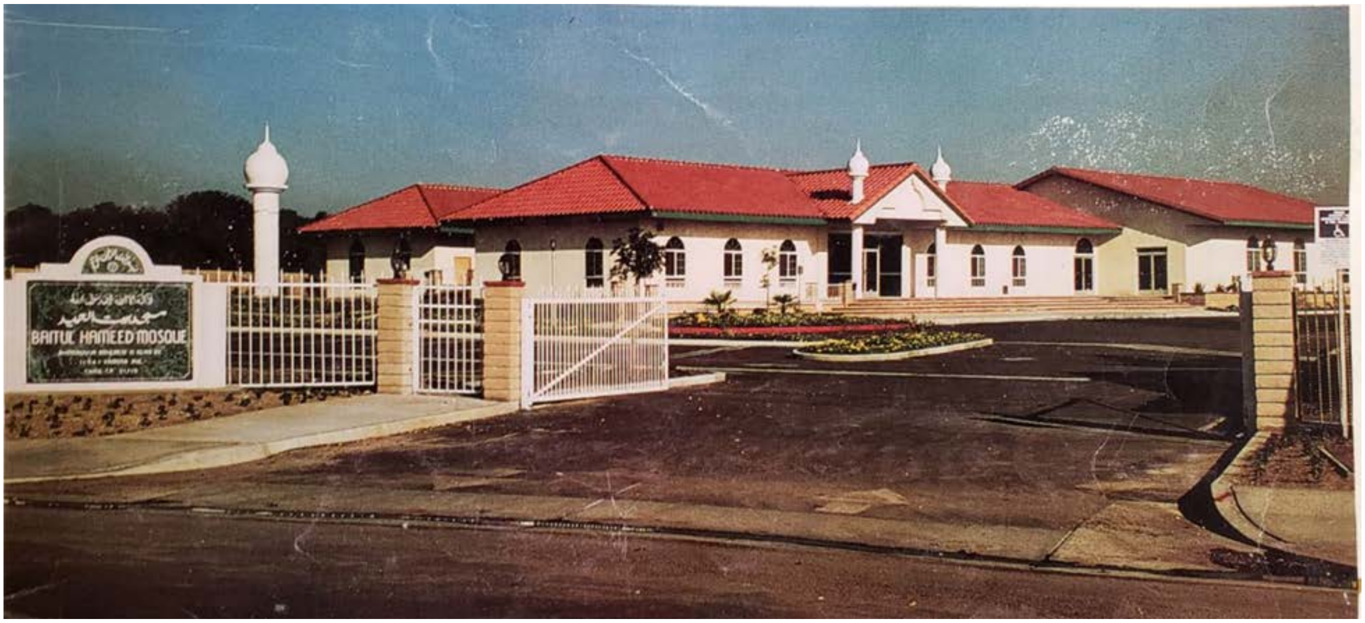
"They're so friendly to us," said Carmen Canchola, whose husband bought their Chino ranch in 1948. "I'm Catholic and we sing in church. These people just pray silently. Everything is fine to us."

The Cancholas say the Ahmadis come over and offer to help with the chores or do anything else that needs doing. "They're

See **MOSQUE/D2**

DAVID SCHREIBER/The Sun

**FINAL WORK:** Ashraf Rajpoot, left, designer and contractor, and painter Chris Hillman, right, put finishing touches on the minaret of the new Baitul Hameed Mosque in Chino.



بیت الحمید چینو کیلیفورنیا **The initial building had prayer halls for men and ladies in the partially visible building to the left in the back.**

**The building in the front had missionary's office, library/bookstore, a meeting room, a few other offices and a kitchen.**

**A partially visible building to the right is an exhibition/meeting hall.**

## Description of the Original Chino Mosque Construction

At the purchase of the property, the mosque compound hosted two single-story houses. The first house was to the immediate right upon entering the compound gate that became the missionary's residence. The second, directly across from this structure was the guest house. Those that grew up in the Jamāʿat over time will remember this guest house being the warm and welcoming residence of respected Rahmat Jamal.

After the settlement with the neighbors, square footage to be at 12,000, etc., the County Supervisor gave a lengthy statement on Friday in Chino Champion, that this Mosque should not be built, while we already had agreed with the neighbors. On Monday, This Supervisor was ousted and a new supervisor was appointed who agreed with our proposal. Such is the succor of God and blessings in the following of Imam's direction. The board unanimously agreed with our proposal.

Bilal Construction was given the contract and Ikram Jattala was made the supervisor. Ashraf Rajpoot, Mubarak Rajpoot and Arshad Rajpoot worked diligently to complete the mosque construction.

In 1989 construction of the mosque was complete.

The opening ceremony was performed by Hazrat Khalifatul-Masih IV on 7 August 1989. (The Ahmadiyya Gazette USA, October 1994, p. 19)

In addition to the two previously existing smaller structures, there was the main building of the mosque itself. This structure was constructed as a single story, with white exterior walls and a red-clay tiled roof. The main mosque building was equipped with two prayer halls (men's and ladies'), a men's and a ladies' courtyard, an enclosed men's lobby, a conference room, an auditorium named the Tahir Hall as well as a kitchen and multiple administrative offices. In front of the lobby entrance, were sweeping brick steps that went from the lobby on one side and ending near the Tahir Hall on the other. All along with the parameter immediately next to the main mosque building was a ribbon of asphalt which was the width of two-way vehicle traffic. Aside from this ribbon of asphalt the remainder of the property was an open dirt lot that served many functions: it was a parking lot during large events like Eid and Jalsa West Coast, while another part of the site was where the Jalsa tent would be raised.

After the Mosque was built our neighbors became our close friends and helped us many times in dire needs.

Chino Champion named Hazrat Mirza Tahir Ahmad as the man of the year and printed his picture on the front.

Our Mosque was registered as the disaster relief shelter in the County of San Bernadino. One time a police helicopter landed in our parking lot for a rescue mission for an ailing patient.

During Ronald Regan's presidency, a group of Ahmadis men and women marched from the mosque to Chino City Hall with banners saying Just Say NO to Drugs, a slogan coined by Nancy Regan. This is an example of abiding by Taʿawanoo ʿalal-Birri wat-Taqwa, working together in noble causes.

Once during the tenure of Missionary IH Kauser, hundreds of Argentinians came to Tahir Hall to watch football match on a large screen TV arranged by Jamaʿat.

From the very first Day, Iftar and Dinner arrangement on daily basis is the hall mark of Baitul Hameed Mosque. and is continuously maintained in every Ramadan.

## Los Angeles Jamāʿat Chapter Divided into two: LAE and LAW

The Jamāʿat was growing at a very rapid pace. In 1996, due to the number of members and geographic distribution, it was decided that the large Los Angeles Jamāʿat should be divided. As a result, we see the formation of Los Angeles East (LAE) which was established with a roughly 30-mile radius around the Bait-ul-Hameed Mosque in Chino and Los Angeles West (LAW) which included Los Angeles city proper, and everything within a 15 to 20-mile radius of the city as well as everything north the city. Soon after the LAW Jamāʿat purchased a property in the city of Hawthorne a few miles southwest of Los Angeles city proper.

## The Passing of Khalifatul-Masih the 4th and the Chino Mosque Fire

In 2003, it was in the early hours of the morning that sorrowful calls went out to each LA Jamāʿat member's home. General Secretary Anwer Mahmood Khan related the sad news of the passing of beloved Khalifatul-Masih IV. Members quickly readied their families to congregate at the mosque as soon as possible to mourn this great loss with the community. Members gathered in the prayer halls and observed non-stop coverage on MTA. Eyes wept as they viewed memories and past videos of beloved Khalifatul-Masih IV. After hours of coverage, during midday, members observed smoke slowly seeping out of the red-clay tiled roof. This observation raised alarm and upon a closer look, it was confirmed that a fire had erupted in the attic of the mosque. A handful of members rushed to the prayer halls to inform the membership that the mosque was indeed on fire and members needed to evacuate.

Members evacuated the prayer halls in an orderly fashion as numerous calls went out to emergency responders for help. After a brief wait, emergency responders arrived but by then the mosque roof and a large part of the compound were fully engulfed in flames and plumes of smoke. A few members courageously tried to run into the building with fire extinguishers but were overcome with smoke inhalation and had to retreat to leave the matter to emergency responders. For hours, the congregation of members, men, women, and children watched in disbelief as emergency responders fought the blaze. The blaze was finally brought under control with the loss of many of the administrative offices, much of the roof, and the kitchen. By the grace and mercy of Allah, the prayer halls and the Tahir Hall were untouched by the blaze even though the blaze came within inches of the structures. During the fight, MKA, under the local Qā'id Khuddam-ul-Ahmadiyya, Arshad Khan, brought pizza for the first responders much to their surprise. Once the fire was extinguished, and after a brief investigation, it was discovered that the fire was caused by an electrical short in the attic.

## News Coverage of the Chino Mosque Fire

This fire which billowed hundreds of feet of smoke into the sky received heavy news coverage from many media outlets. During the broadcast, the media outlets covered the fire and explained that members had gathered together to mourn the passing of beloved Khalifatul-Masih IV. Khalifatul-Masih IV's photo was projected on national television during this coverage.

## The Promised Messiah's Photo

When going through the remains of the attic, it was discovered that by a miracle of Allah, a photo canvas of the Promised Messiah's, which was in the epicenter of the blaze came out fully intact and unharmed.

## Clean Up and Salvage Efforts after the Fire

After the emergency crews departed, once the remains of the mosque were cooled down, members of the Jamāʿat pulled together and went through the debris to salvage what they could and clean up what was left of the remains. During this cleanup, members went through the books to determine which if any were damaged by the fire or by water damage. Many books were salvaged by the grace of Allah.

## Restarting Without the Chino Mosque

Due to the extensive fire and smoke damage, much of the mosque property was deemed unsafe for congregational services. In light of this, members returned to the origins of the Los Angeles Jamāʿat exhibiting the examples of the Los Angeles Jamāʿat pioneers—offering Jumʿah prayers in the nearby Civic Centers, a neighboring Mormon Church, as well as Eid prayers in the Mormon Church. Members were gathered in this Mormon Church for congregation prayers when beloved Khalifatul-Masih V was graced with Khilafat. In addition to this, members would offer salat on the front lawn of the missionaries' residence and offered prayers in various other residences. Every day of Ramadan was celebrated as a community with Iftar being hosted by the local Chapter in a nearby rented Masonic Lodge until a part of the mosque property was reopened. Sunday Tahir Academy classes were offered in a rented middle school. Additionally, Jalsa Salana West Coast was held at a nearby County Fairplex for many of the years that the mosque was being rebuilt.

## Missionary Appointment

In 2004, after more than a decade in the Los Angeles region, Missionary Inamul Haq Kauser received a new Jamāʿat assignment and the Los Angeles Jamāʿat welcomed Missionary Shamshad Ahmad Nasir.

## Los Angeles East Jamāʿat Reorganization into LAE and LAI

During the rebuilding period of the Baitul Hameed Mosque, the Jamāʿat did not cease to grow. This continued growth led to a further administrative reorganization of the Los Angeles East Jamāʿat. This fostered the creation of the Los Angeles Inland Empire Jamāʿat (LAIE or LAI) which was a culmination of parts of San Bernardino County and a portion of Riverside County, while Los Angeles East Jamāʿat (LAE) retained parts of Los Angeles County, Orange County and parts of Riverside and San Bernardino County.

## Reconstruction Completed

In 2009, after years of anticipation and countless hours of work including cleaning, planning, drafting, and coordination with the city, the reconstruction of the fire damaged part of the Baitul Hameed mosque was finally completed. Leading up to this, once construction commenced, members would visit the construction site routinely, often walking through the progress and showing their kids what would be raised upon the new frames. With the new construction, the front building of Bait-ul-Hameed saw its single-story height increased to be double story, while the Tahir Hall saw its roof raised to county guidelines. In addition to this new second-story height, the original guest house and missionary house were demolished and relocated. The original site in the front of the mosque (where the missionary residence used to be) was paved over to become a parking lot, while the original guest house site would now become home to a spacious lawn, fountain, and a covered outdoor patio area. The guest house and missionary residence were moved slightly to the side of the complex to be reconstructed as a two-story building; the lower level of this new building would be the missionary residence while the top floor would become a spacious guest house with multiple rooms and a fully functioning kitchen. Next to this new missionary and guest residence was the construction of the new Langar-Khana (kitchen and dining hall). Looking to the back of the mosque property, the dirt lot was now fully paved over to become a marked parking area that has an expanse of the entire back of the mosque. A part of the rear-side of the mosque would become the Zahir Basketball Court. Within the main double-story mosque compound itself, many of the administrative offices were expanded as well as the construction of a dedicated library, khuddam room as well as dedicated Tahir Academy classrooms. Additionally, multifunction rooms, elegant chandeliers as well as new carpets in both of the prayer halls were added.

Baitul Hameed Mosque
Chino, CA
© M. Rizwan Akbar

**After the fire, the damaged one-story building was replaced with a two-story building providing additional space for meeting rooms, offices, and a library upstairs.**

## Los Angeles Jamāʿat Reorganization: LAE, LAI, LAR

In 2014 the Los Angeles Jamāʿat was further reorganized to separate Riverside County from parts of Los Angeles East and Los Angeles Inland Jamāʿat. The new Jamāʿat was known as Los Angeles Riverside Jamāʿat. In this same year, after a decade of service, Missionary, Syed Shamshad Ahmad Nasir, was assigned to another Jamāʿat and Missionary Mohammed Zafarullah Hanjra was assigned to the Los Angeles region. In 2015, Missionary Malik Tariq Mahmood was assigned to Los Angeles area for propagation to Spanish speaking population. After three years of dedication to the Los Angeles Jamāʿat, Missionary Mohammed Zafarullah Hanjra was replaced by Missionary Irshad Ahmad Malhi at Bait-ul-Hameed Mosque.

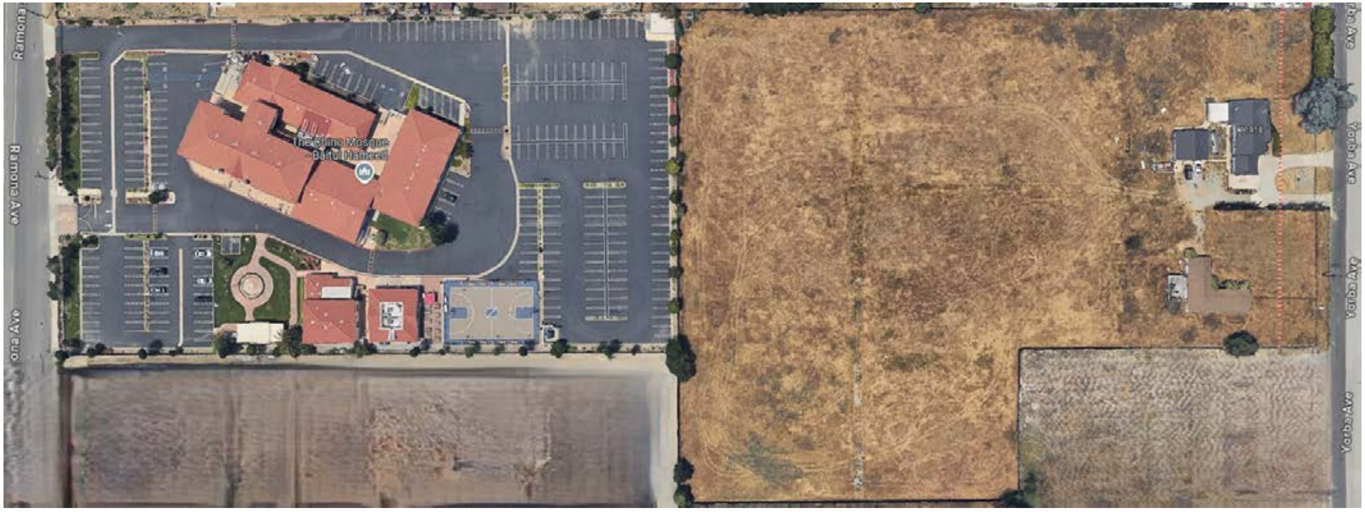
## Los Angeles Jamāʿats Merged

Under the guidance of Ameer Jamāʿat, in 2019 the Los Angeles Jamāʿat was merged to become one large Jamāʿat once more. The purpose of this merge was to unify the mosque property and community under one administration with an emphasis on the Jamāʿat Halqa (subchapter) system. This new Los Angeles Jamāʿat would absorb what was the Los Angeles West, East Riverside, and Inland Jamāʿats. The auxiliaries of Ansar and Khuddam-ul-Ahmadiyya would follow suit in this merger, while the auxiliary of Lajna would remain split amongst the previous Jamāʿat lines.

**Hazrat Khalifatul-Masih V visited the Mosque during his third tour to the USA in 2013.**

حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ تیسرے دورہ امریکہ کے دوران مسجد تشریف لائے۔

In 2017, Masjid Masroor property was purchased to be a dedicated mosque closer to the city of Los Angeles and to serve the special function of outreach to the Spanish-speaking population.



بیت الحمید کا فضائی منظر

**The existing house to the southwest that served as a missionary house has been removed to make space for parking.**
**The single-story building to the north houses men’s prayer area to the left and women’s prayer area to the right.**
**The two-story building to the south of it houses offices, meeting rooms and library.**
**To the right are two halls for meetings and exhibitions. The left building to the south has the missionary house at the bottom and guest house on top. The right building has kitchen and dining room.**
**The newly acquired adjacent large plot to the right in 2023 has a house to the right near the entrance from the street.**

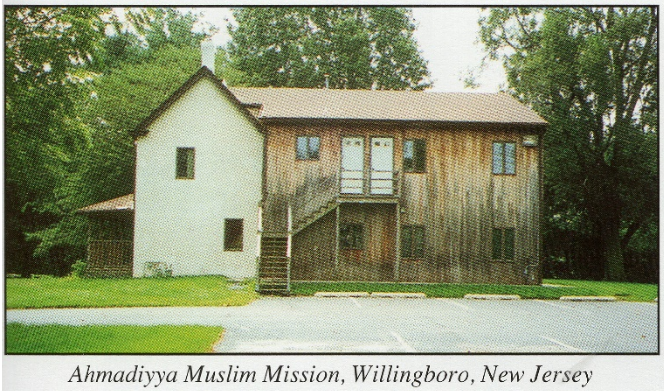
**The buildings in the adjacent plot acquired in 2023.**

A new 6-acre lot adjacent to the Mosque site has been acquired by the Jamāʿat.

Jamāʿat Los Angeles has a distinct honor that our beloved Imam Ayyadahullah stayed eighteen days with us at the Mosque. During his arrival and departure, all the traffic from the Mosque to the airport was blocked and Huzur’s entourage was moving safely with MYA coverage throughout. Al-Hamdu Lillah.

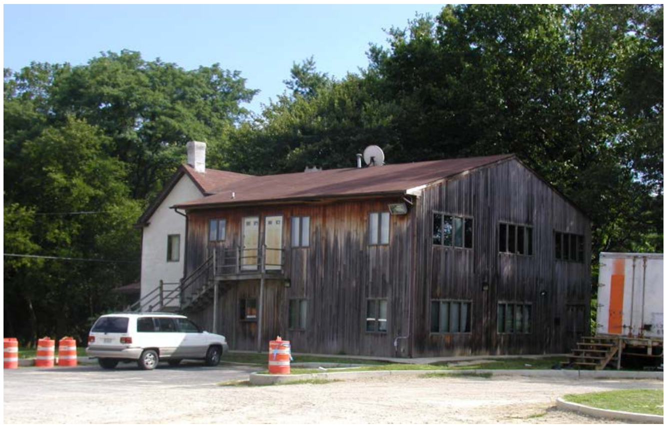
# Bait-un-Nasr Willingboro, New Jersey

مسجد النصر وِلّنگ برو، نیو جرسی

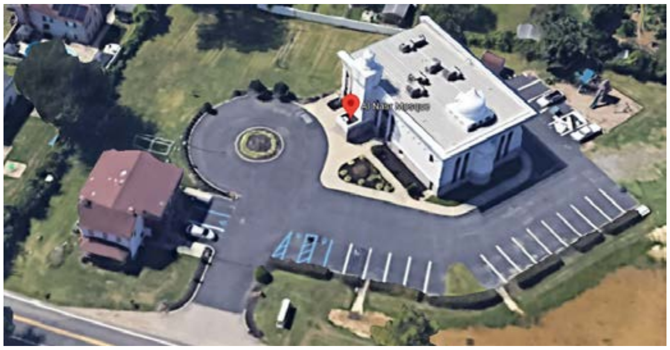


**The original building at the site (above and below) that served as the mosque and the mission house until the mosque was built.**

سن ۱۹۸۴ میں خریدی گئی عبارت جو مسجد کی تعمیر تک بطور مسجد زیرِ استعمال رہی۔

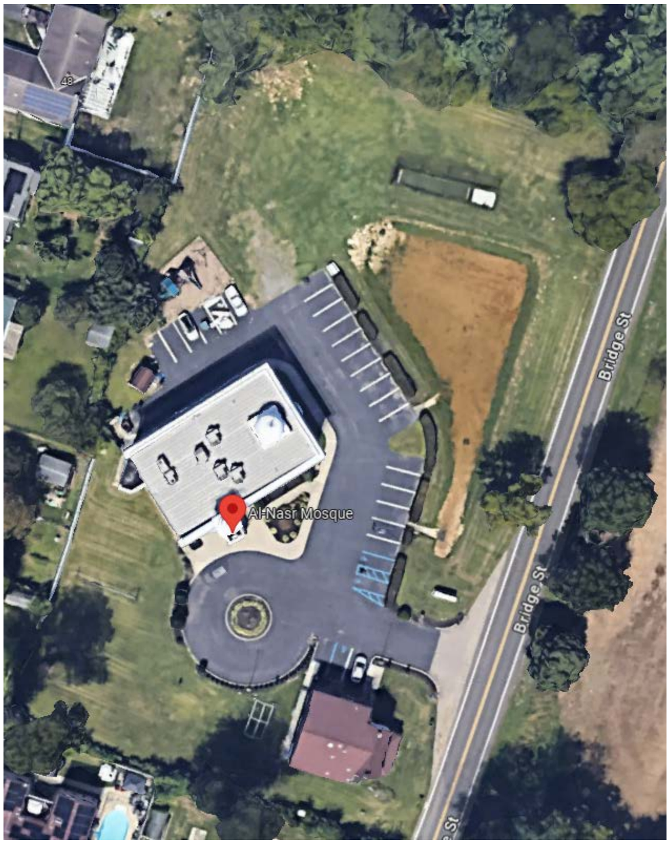


The New Jersey Jamāʿat members acquired a 2.5-acre plot with a house in 1984, which served as a mission house. (The US Khilafat Centenary Souvenir, p. 206)



**An Aerial view of the site. The original building is seen on the left. [Google]**

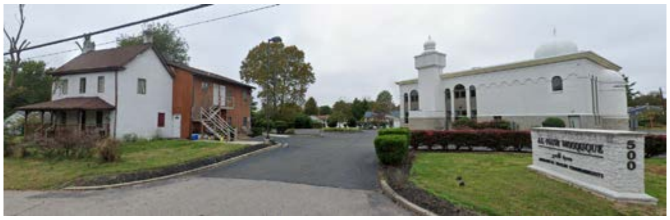
مسجد (دائیں) اور پرانی عمارت (بائیں)



**An Aerial view of the site. The original building is seen at the bottom. [Google]**

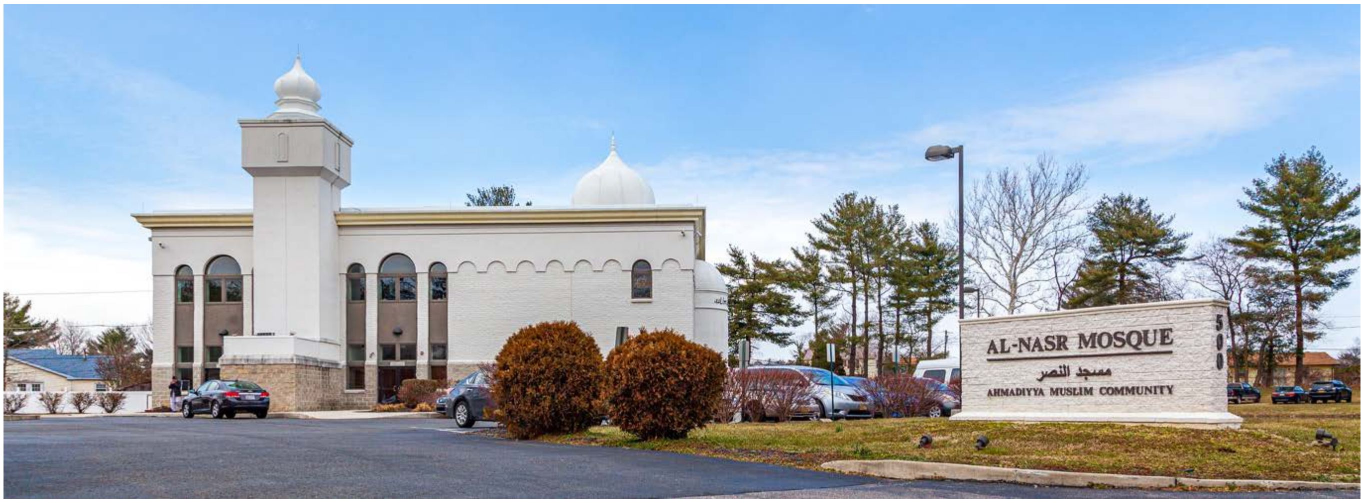
نئی مسجد اور پرانی عمارت کا فضائی منظر

In 1986, Dr. Ahsanullah Zafar, President of Willingboro Jamāʿat, donated a farmhouse at 500 Bridge Street that was renovated to serve the purpose of a mosque. The Al-Nasr Mosque was inaugurated by Hazrat Mirza Tahir Ahmad Khalifatul-Masih IV on October 8, 1987, during his visit to the United States. (The Ahmadiyya Gazette USA, vol. 72, April-September 2020, p. 117)

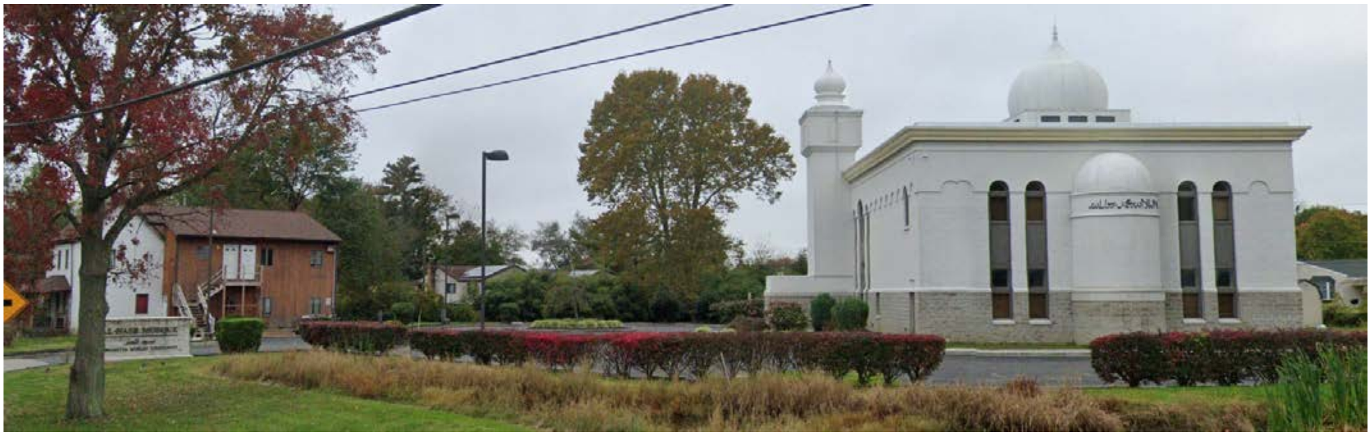


**A street view of the site. The original building is seen on the left. [Google]**

سڑک سے مسجد اور پرانے مکان کا منظر



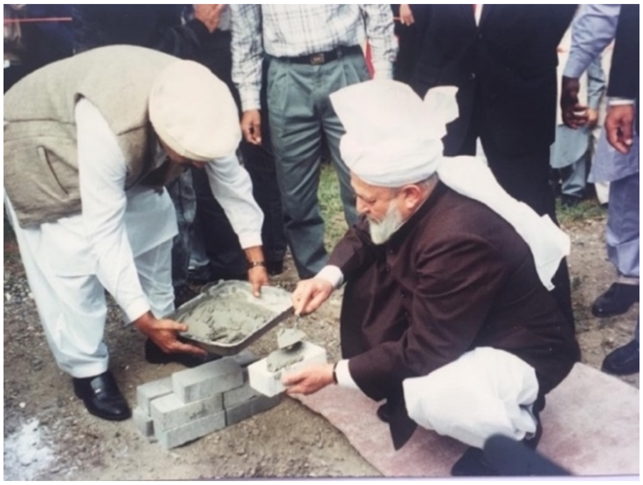
**Side view of the Al-Nasr Mosque**



**Front view of the Al-Nasr Mosque**

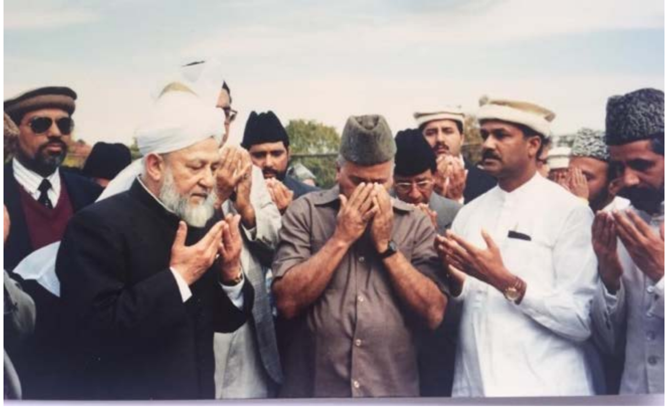
مسجد بیت النصر دائیں اور تبلیغی مرکز بائیں۔

The Willingboro Jamāʿat was blessed to have Khalifatul-Masih IV to lay the foundation stone of the new Al-Nasr Mosque on October 18, 1994 to be built next to the existing building. (The Ahmadiyya Gazette USA, vol. 72, Nos. 10-12 and vol. 73, Nos. 1-9, October 2020-September 2021, pp. 474-7)



**Hazrat Khalifat-ul-Masih IV laid the foundation.**

An amount of $375,000 was spent on the construction of a beautiful Mosque and Mission House. The Mosque was named "Al-Nasr Mosque." (The Ahmadiyya Gazette USA, October 1994, p. 19)



**Hazrat Khalifat-ul-Masih IV supplicating after laying foundation.**

سنگِ بنیاد رکھنے کے بعد حضرت خلیفۃ المسیح الرابع رحمہ اللہ دعا کر رہے ہیں۔

The construction of the Bait-un-Nasr Mosque began in the year 2000. It was completed in 2006 and was inaugurated by then National Ameer, Dr. Ahsan Ullah Zafar in 2007. ★

# The Journey of Zion IL to Masjid Fath-e-Azeem

## زائن مسجد فتحِ عظیم کی تعمیر سے قبل

Zion The city of Zion was founded in 1900 by John Alexander Dowie, who defamed the Holy Prophet Muhammad (peace and blessings be upon him) and called for the destruction and elimination of all Muslims. After attempts to persuade Mr. Dowie to depart from the path of religious hatred failed, the Promised Messiah (peace be upon him) foretold that Dowie, despite him being almost twelve years younger than him and despite being at the peak of his powers, would die during the lifetime of the Promised Messiah (peace be upon him) as a sign from God of the victory of Islam. The prophecy was fulfilled to the letter on March 9, 1907, when John Alexander Dowie passed away.

Members in the area in the 1960s would meet in a pool hall to discuss Islam. Thereafter, meetings would be held in members' homes, primarily in the Fazl Omar's, which was located on the 600th block of Genesee Street (there is a dollar store located there now). For Jumuʿa services, the members started renting a banquet hall in a Waukegan hotel situated on Grand Avenue and Genesee Street. That hotel is no longer there, but the building is now a landmark in Waukegan.

The Waukegan chapter was formally recognized in 1969 and elections were conducted by Shukar Ilaihi. After the elections, the Community moved religious activities to a building located in downtown Waukegan, on Sheridan Avenue, near the train station. (The Ahmadiyya Gazette USA, vol. 72, Nos. 10-12 and vol. 73, Nos. 1-9, October 2020-September 2021, pp. 262-3)

"Love for All
hatred for none"
ZION IL

مسجد فتحِ عظیم سے قبل کی عمارت۔ اس کے ساتھ ہی کچھ اور عمارتیں بھی فلاحی کاموں کے لئے زیر استعمال رہیں۔

In 1983, the Community purchased the mission house in Zion, IL under the presidency of Dr. Salah-ud-Shams. The building was formerly the Booker T. Washington Club located at 2103 Gabriel Avenue. (The Ahmadiyya Gazette USA, vol. 72, Nos. 10-12 and vol. 73, Nos. 1-9, October 2020-September 2021, p. 363)

A mission house was established in Zion. IL in 1984. Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him) visited this mission house in 1994. An adjacent house was purchased in 2006. A house on the back side of the mission house was acquired to use for social and humanitarian services. (The US Khilafat Centenary Souvenir, p. 206)

Hazrat Khalifatul-Masih V visited the town of Zion on 17 June 2012 where a major sign of the truth of the Promised Messiah, Hazrat Mirza Ghulam Ahmad (peace be on him) was witnessed by the world. The visit was extremely historic as the Khalifa was visiting the American town of Zion.

A.M.C. ZION IL
Love for ALL.
Hatred for None.

**Earlier Zion Mosque purchased in 1983.**

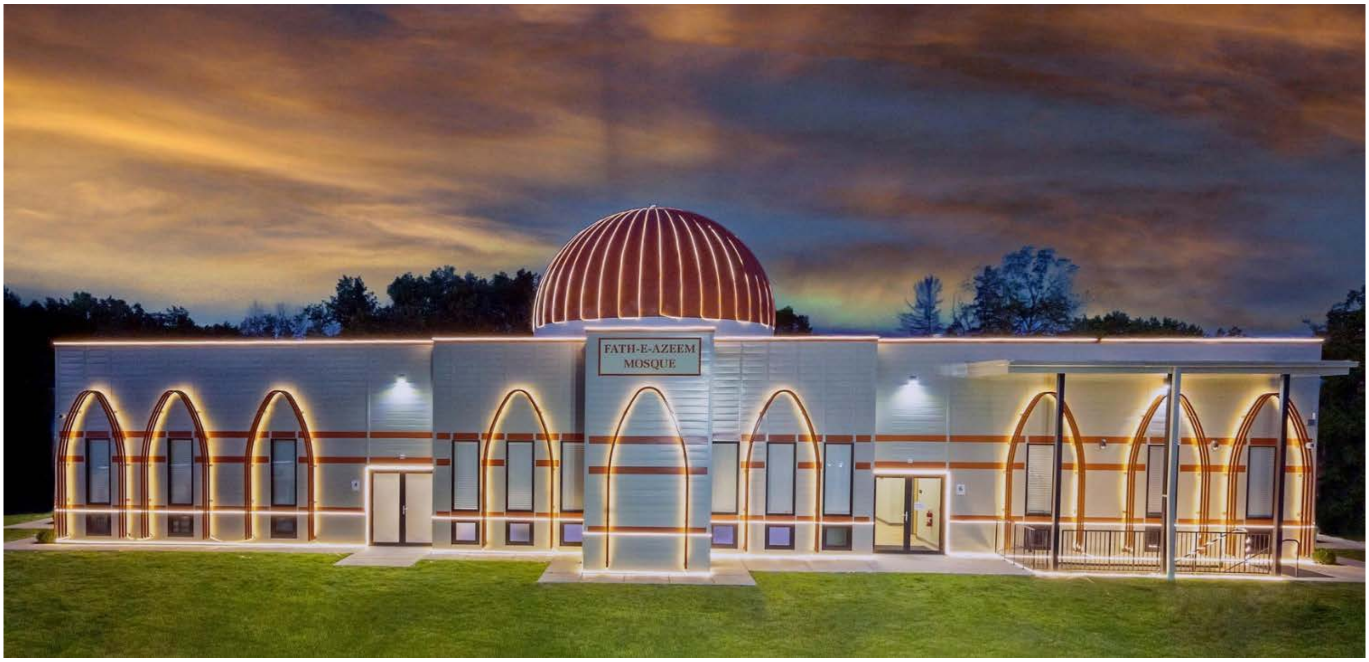
مسجد زائے اَن، الانائے ۱۹۸۳ء میں خریدی گئی

Today millions of Ahmadis in 200 countries around the world are followers of the Promised Messiah, whilst the name of John Alexander Dowie has all but vanished.

The visit of the Mirza Masroor Ahmad was yet another example of the truth of the Ahmadiyya Muslim Jamāʿat, as in the very town where John Alexander Dowie had once cursed the Promised Messiah, now the Khalifa of the Promised Messiah (may peace be on him) was greeted by hundreds of Ahmadis who had all pledged allegiance to Mirza Ghulam Ahmad (may peace be on him). (The Ahmadiyya Gazette USA, vol. 72, April-September 2020, p. 179)

# Masjid Fath-e-Azeem Zion, Illinois

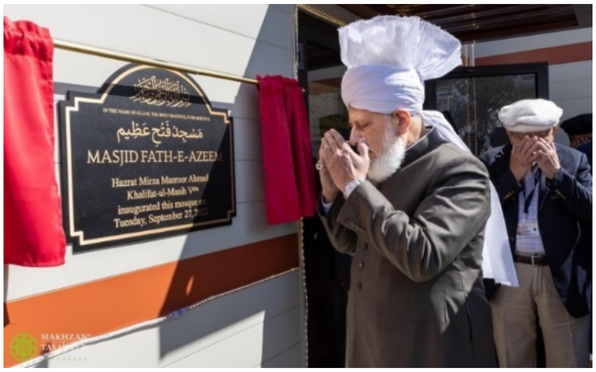
مسجد فتحِ عظیم زائے اَن، الانائے


FATH-E-AZEEM
MOSQUE

**Masjid Fath-i-Azeem, Zion IL. It looks like an imaginary drawing by an artist, but it is real.**

The Inauguration of
Fath-e-Azeem Mosque
MAKHZAN

**Reception at the inauguration of Masjid Fath-i-Azeem.**


مسجد فتح عظیم
MASJID FATH-E-AZEE
Hazrat Mirza Masroor Ahmad
Khalifat-ul-Masih V
inaugurated this mosque
Tuesday, September 27

**Unveiling of plaque of Masjid Fath-e-Azeem**

حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ مسجد فتحِ عظیم کی نقاب کشائی کے بعد دعا فرما رہے ہیں

The Ahmadiyya Muslim Community built the first Ahmadiyya Mosque (Fath-e-Azeem Mosque) in the historic city of Zion, IL. Hazrat Khalifatul-Masih V inaugurated Fath-e-Azeem Mosque on 30 September 2022 where a grand sign of the truth of Islam and of the Promised Messiah (peace be upon him) came to pass over a century ago and delivered Friday Sermon. Khalifatul-Masih also laid the foundation stone of the minaret that is to emblazon the grounds of the Mosque complex.

MAKHZAN TASAWEER

**Khalifatul-Masih V visits the exhibition.**

حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ نے نمائش کا معائنہ فرمایا

MAKHZAN TASAWEER

**Hazrat Khalifatul-Masih V planted a tree in the Fath-e-Azeem complex.**

حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ نے فتحِ عظیم کمپلس پر پودہ لگایا

During his Friday Sermon, Hazrat Mirza Masroor Ahmad said: “Today, you have all gathered here for the inauguration of the Mosque in Zion. Allah the Almighty has granted the Ahmadiyya Muslim Community USA the opportunity to build this Mosque and do so in the city which holds a special significance with regards to the history of the Ahmadiyya Muslim Community.”

Hazrat Mirza Masroor Ahmad further stated: “Due to the historical significance of this city and the fact that a false claimant to prophethood – someone who used extremely foul language against the Promised Messiah (peace be upon him) – who then perished away, and given the fact that the Ahmadiyya Muslim Community is now established in that very city, are all such aspects which should make every Ahmadi Muslim grateful to Allah the Almighty.”

THE KEY TO THE CITY OF ZION
MAKHZAN TASAWEER IMAGE LIBRARY

**Billy McKinney, Mayor of Zion, Illinois presented the key to the city of Zion to Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V on 1 October 2022 during the reception.**

بل مکننے میئر زائے اَن، الانائے یکم اکتوبر ۲۰۲۲ء کو حضرت مرزا مسرور احمد
خلیفۃ المسیح الخامس کو زائے اَن شہر کی کنجی پیش کر رہے ہیں

A reception was arranged for 1 October 2022 which was covered by press.

Associated Press (AP) published in article: Two Prophets, century-old prayer duel inspires Zion Mosque.

AP has a readership of around half the world, according to their website; the article was syndicated across over 150 separate outlets, including the Washington Post, ABC News, Toronto Star, The Hill and many other prominent newspapers. It was a top-10 story for the Associated Press.

Religion News Service (RNS) published ar article, Ahmadi Muslims inaugurate new mosque on site of historic “prayer duel.” RNS reaches 2.2 million people per month.

Lake County News-Sun (which may also be syndicated in the Chicago Sun-Times or Chicago Tribune) also ran an article.

In total, nearly 18 million people were reached across 408 outlets in 13 countries through the coverage of this event. a

Fath-e-Azeem Mosque

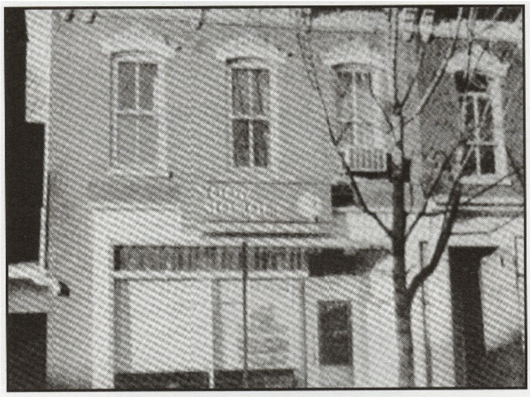
# Bait-ul-Hādee Mosque, Harrisburg, PA

مسجد بیت الہادی، ہیرس برگ پینسلِوینیا

Founded in 1974, the York/Harrisburg Chapter of the Ahmadiyya Jamāʿat was set-up by Brother Yahya Sharif who was the first president of the Jamāʿat.

In 1979, the nuclear incident at Three Mile Island devastated the area. As a result, one family left the area and several others who had planned to migrate to the area canceled their plans. That catastrophe signaled a series of obstacles and trials that eventually led to the dissolution of the school in 1981. This was a very sad and trying time for the Jamāʿat. However, the Jamāʿat membership continued to grow as new families came from different parts of the US and from India and Pakistan.

In York, another special event was unfolding, the purchase of a building in 1983 (Khilafat Centenary Souvenir p. 205) at 334 S George Street, York PA and the establishment of a mosque in York by Sheikh Mubarak Ahmad, the missionary and National Amir of Ahmadiyya Jamāʿat, USA. The contract was approved by the seller. Settlement is to be on April 15, 1984. (The Ahmadiyya Gazette USA, March 1984, p. 8) This became the first mission house he established and the first mosque in the city of York. The Mosque was inaugurated in 1985, and it was an event that drew many local visitors and dignitaries. It is noteworthy to mention that when the city of York celebrated its 250th anniversary, the Noor Mosque was featured in its brochure.



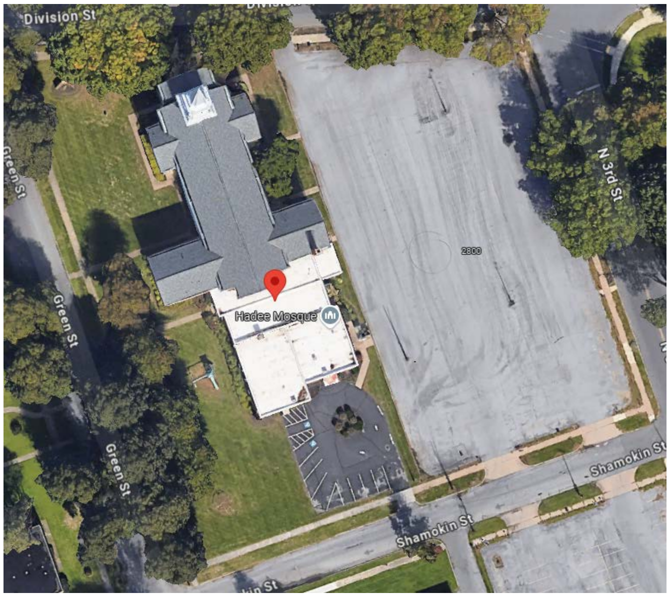
*Ahmadiyya Muslim Mission, York, Pennsylvania*

مسجد النور یارک

In the winter of 2006, renovations were made to the York Noor Mosque. The prayer area was extended, repainted, and redecorated along with many other changes throughout the mosque. The members put in many long hours on this project. The same year, a local family donated a property (about 25 miles north of York) to the Jamāʿat. This then became another center for the Jamāʿat to meet and offered more space to meet the needs of the growing Jamāʿat.

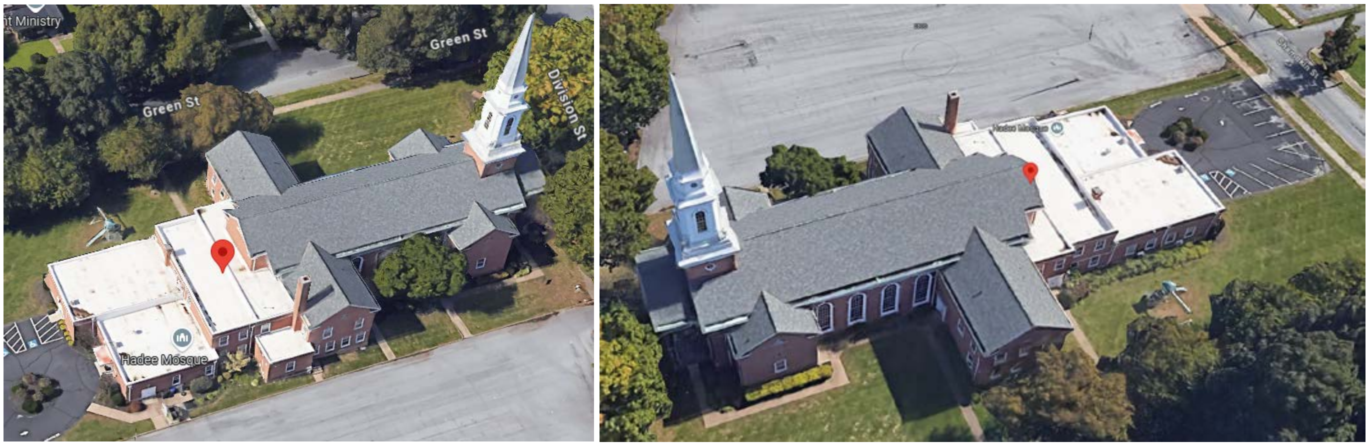
In June 2008, for the first time, Harrisburg was chosen as the venue for holding the National Annual Jalsa. This was a special occasion as our beloved Khalifatul-Masih graced the occasion for the first time in Harrisburg. Since then, Harrisburg has been the place of choice for the Annual Convention except for one year until 2023.

In 2011, Allah the Almighty gave us the opportunity to buy a church, and this was named as the Bait-ul-Hadee Mosque, which was inaugurated by Khalifatul-Masih in 2012. (The Ahmadiyya Gazette USA, vol. 72, Nos. 10-12 and vol. 73, Nos. 1-9, October 2020-September 2021, pp. 546-7)

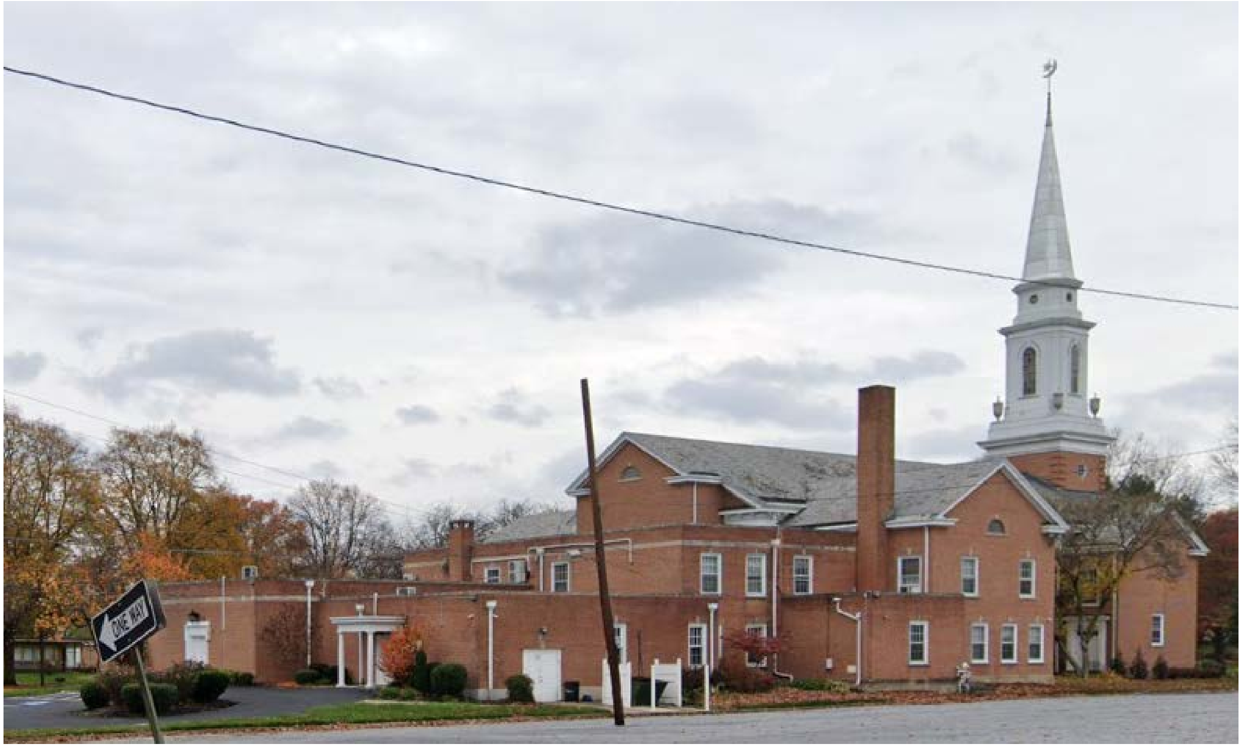


**A satellite image of Bait-ul-Hadee site.**

بیت الہادی کا فضائی منظر

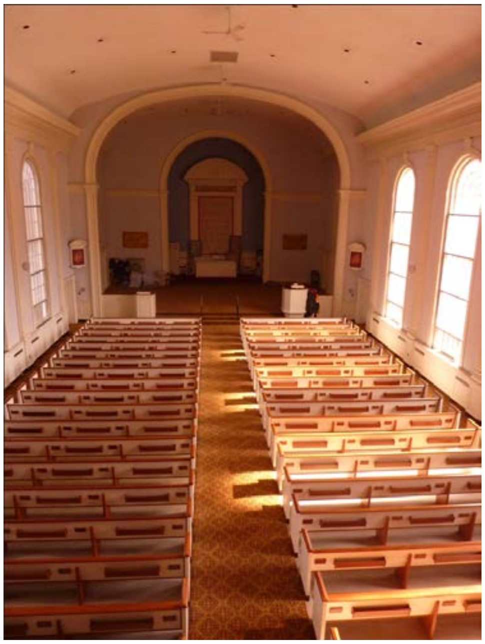

nt Ministry
Green St
Green St
Division St
Hadee Mosque

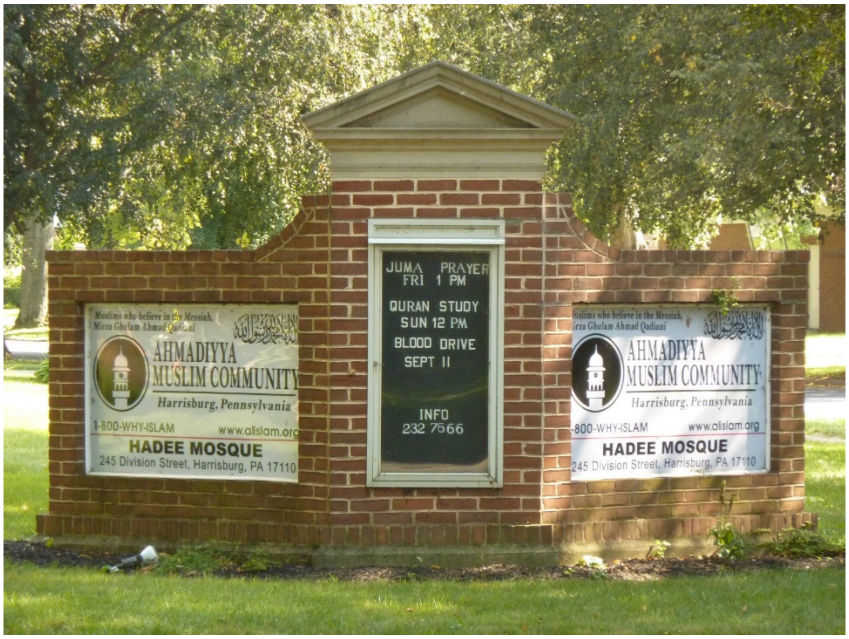
Left: Aerial view from the west. [Google]. Right: Aerial view from East. [Google]



Street view from the east. [Google]

Prayer Halls




Muslims who believe in the Messiah, Mirza Ghulam Ahmad Qadiani
AHMADIYYA MUSLIM COMMUNITY
Harrisburg, Pennsylvania
1-800-WHY-ISLAM
www.alislam.org
HADEE MOSQUE
245 Division Street, Harrisburg, PA 17110
JUMA PRAYER
FRI 1 PM
QURAN STUDY
SUN 12 PM
BLOOD DRIVE
SEPT 11
INFO
232 7566

# Dar-ul-Amān Mosque (New Orleans), Kenner LA

مسجد دارالامان، کینز، نیو اورلینز، لوایزیانا

DARUL AMAN
AHMADIYYA MUSLIM COMMUNITY CENTER

**Dar-ul-Aman, New Orleans LA.**

DARUL AMAN
AHMADIYYA MUSLIM COMMUNITY CENTER

**View from north.**

A residential building was purchased in 1985 at 3817 Colorado Avenue, Kenner LA, and was used as a mission house. (The Aḥmadiyya Gazette USA, Vol. 72, Nos. 10-12 and vol. 73, nos. 1-9, October 2020 to September 2021, p. 132)

The old mission house was purchased in 1980s. This house needed an extension. Sheikh Mubarak Ahmad, Amir USA and Missionary in-Charge at that time, helped us in finance to remodel this house. Our first President was Sheikh Rashid Ahmad. We started this Jamāʿat with four people. Then we started looking for Ahmadis living in the surrounding areas. After a few years, our Jamāʿat grew to 100 people. This Mission House turned small, and it was situated in the residence neighborhood. Then we looked for another place for the new mosque. After 33 years we found 8,000 sq. ft. two-story building at 2113 38th St, Kenner LA, a few blocks from the existing mission house. We purchased this building with a local collection and other chapters' generous donations. We did not borrow any money from Head Office. Mobusher Ahmad was our President at that time who has a vision to make this community center which is one of the modern centers in the USA. (The Ahmadiyya Gazette USA, vol. 72, Nos. 10-12 and vol. 73, Nos. 1-9, October 2020-September 2021, p. 367)

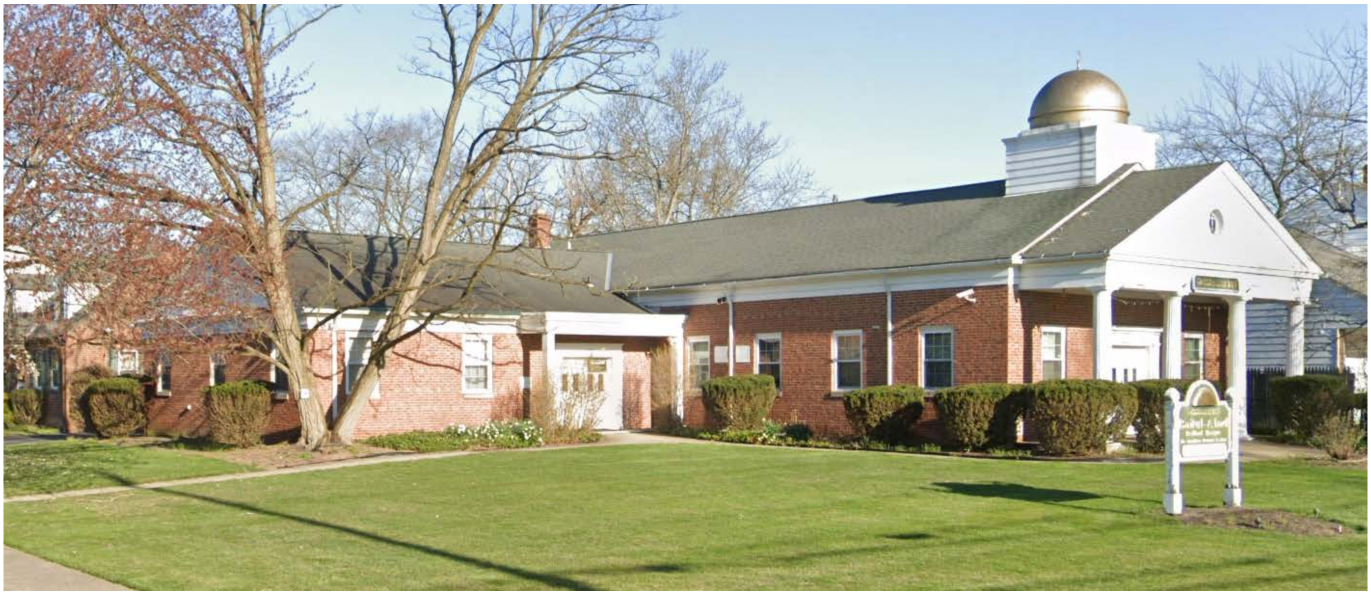
Dar-ul-Aman (New Orleans), Kenner LA, the new campus was completed on 15 May 2013. It was purchased as an office building in 2012.

Ahmadiyya Muslim Community Center...

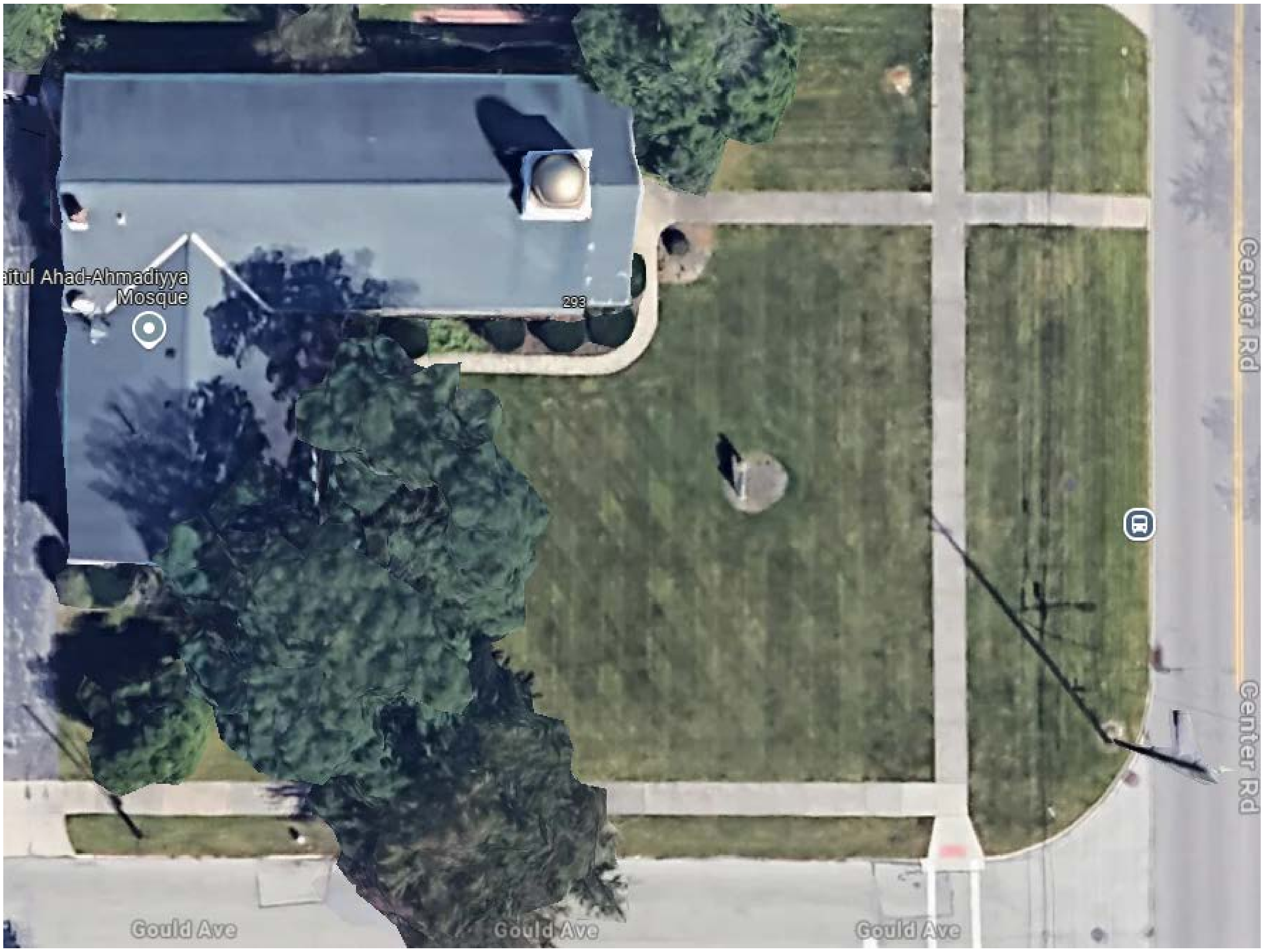
**An aerial view.**

# Bait-ul-Ahad, Bedford, Cleveland, Ohio

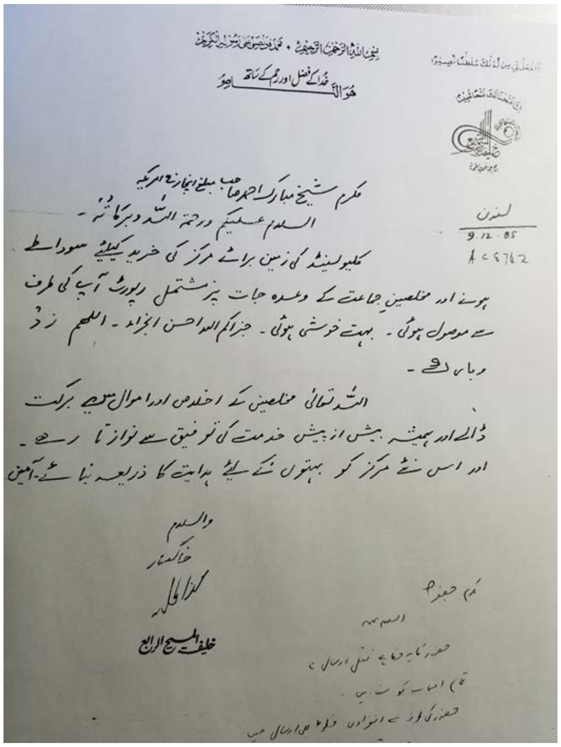
مسجد بیت الاحد بیڈفَرُڈ، کلَیوُلینڈ (اوہائیو)



**A street view. [Google]**


aitul Ahad-Ahmadiyya
Mosque
293
Center Rd
Center Rd
Gould Ave
Gould Ave
Gould Ave

**An aerial view of the site. [Google]**


بسم اللہ الرحمٰن الرحیم ۔ نحمدہ و نصلی علیٰ رسولہ الکریم

خدا کے فضل اور رحم کے ساتھ

ھو الناصر

لندن
9.12.85
A C 8762

مکرم شیخ مبارک احمد صاحب مبلغ انچارج امریکہ

السلام علیکم ورحمۃ اللہ وبرکاتہ ۔

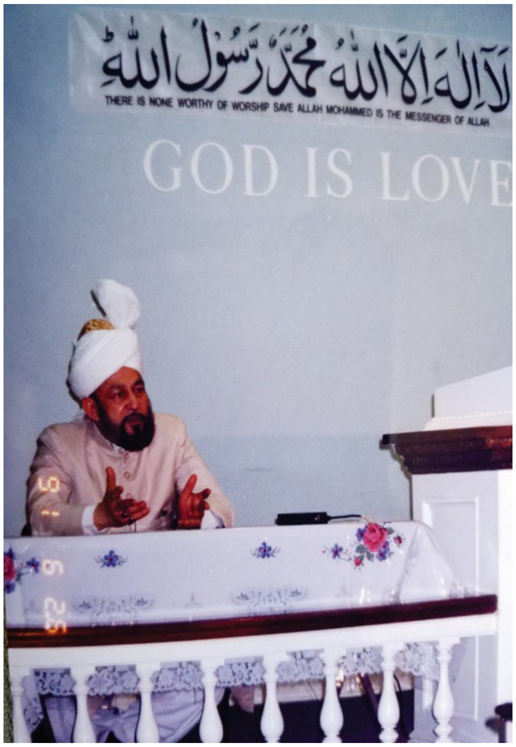
کلیولینڈ کی زمین برائے مرکز کی خرید کیلئے سودا طے ہونے اور مخلصین جماعت کے وعدہ جات پر مشتمل رپورٹ آپ کی طرف سے موصول ہوئی ۔ بہت خوشی ہوئی ۔ جزاکم اللہ احسن الجزاء ۔ اللھم زد وبارک ۔

اللہ تعالیٰ مخلصین کے اخلاص اور اموال میں برکت ڈالے اور ہمیشہ بیش از بیش خدمت کی توفیق سے نوازتا رہے ۔ اور اس نئے مرکز کو بہتوں کے لئے ہدایت کا ذریعہ بنائے ۔ آمین

والسلام
خاکسار

خلیفۃ المسیح الرابع

مکرم جعفر صاحب
السلام علیکم
حضور کا یہ خط بغرض نقل ارسال ہے
تا احباب کو سنا دیں ۔
[illegible]


لا اله الا الله محمد رسول الله
THERE IS NONE WORTHY OF WORSHIP SAVE ALLAH MOHAMMED IS THE MESSENGER OF ALLAH
GOD IS LOVE

**Left: Approval letter from Khalifatul-Masih IV. Right: Khalifatul-Masih IV at Bait-ul-Ahad Mosque in June 1991.**

حضرت خلیفة المسیح الرابعؒ کی طرف سے منظوری کا خط، اور: حضرت خلیفة المسیح الرابعؒ جون ۱۹۹۱ ء میں بیت الاحد میں۔

The Cleveland chapter began in the late 1930s. As the chapter grew, twelve families contributed to the purchase of a church in Bedford, Ohio, which was renovated and converted to Baitul-Ahad Mosque in 1986. The present structure is 5,000 square feet, two-story building with a basement. It consists of meeting rooms, a large prayer room, a stage, a closed-circuit TV and sound system, as well as a satellite system for national and international communication. There is also an apartment for visiting missionaries. One of the most prominent features of the building is the large golden dome on top that was custom-built in the Islamic tradition. The Cleveland Jamāʿat was blessed with the visits of Hazrat Khalifatul Masih IV.

Bait-ul-Ahad Mosque was once a Christian Scientist Church. Dr. Syed Jaffar Ali and begum Azeeza Ali, members of the Cleveland Chapter, had initially acquired this property in July 1986 to convert it into a medical office. In the spring of 1987, the property was finally transferred in the name Ahmadiyya Movement in Islam, after reimbursing the amount of $140,000 at the it was purchased. (The US Khilafat Centenary Souvenir, p. 207)

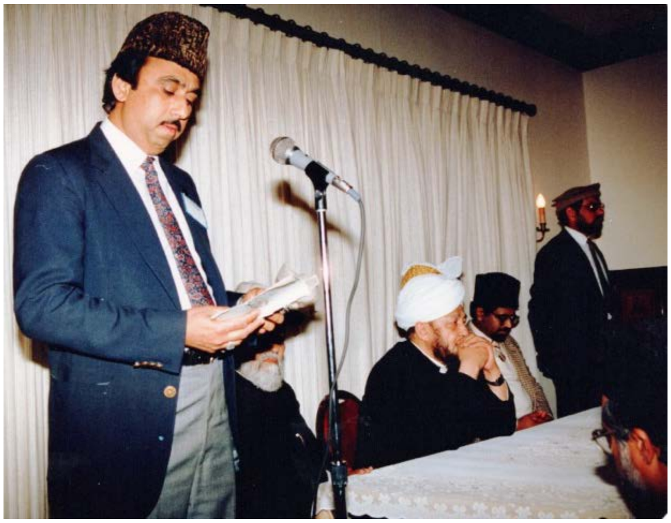
There are two large halls, one with a seating capacity of 250 to 399 people. Two small rooms downstairs and the living quarters upstairs with four bathrooms. It has a parking facility for 50 cars. This building is currently used as the Mission House.

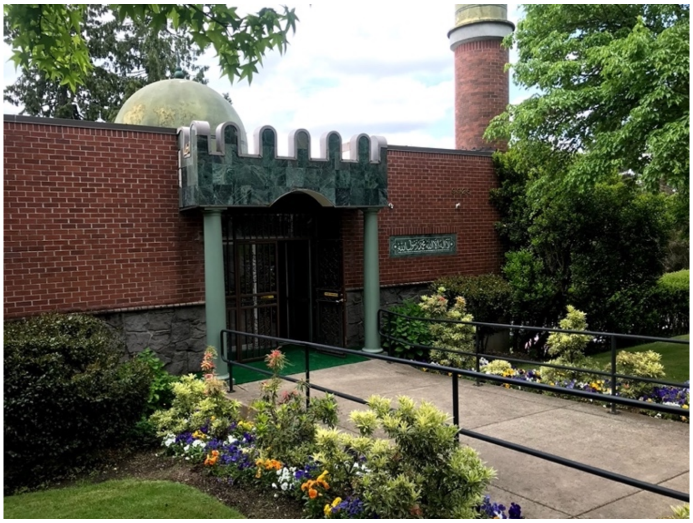
Bait-ul-Ahad Cleveland, Ohio was named by Khalifatul-Masih IV.

The first Centenary of the establishment of our Jamāʿat on March 23, 1989, was approaching quickly. About six months prior to this, one of the most unexpected calls of my life came. Maulana Sheikh Mubarak Ahmad, our National Amir, was on the phone. He stated, “Dr. Sahib, as soon as I found out about the directive of Khalifatul-Masih IV, regarding buying a church and using it as a mosque, I called you.” After Khalifatul-Masih IV’s arrival to the United Kingdom, in one of his earlier Friday sermons, his advice of buying a church was to fully disclose to the owners that our purpose would be to use it as our Mosque with all the changes as needed for converting the church to a Mosque and also to obtain a “no objection” letter or certificate from them. We did what Khalifatul-Masih IV asked, and in the next few weeks, the National Center acquired the property. Our beloved Khalifatul-Masih was informed about the mosque, and we requested a name. Khalifatul-Masih IV proposed Masjid-e-Bilal, however, there was a Mosque of the same name. Then Khalifatul-Masih proposed another name, which was “Bait-ul-Ahad.” Over time, several necessary renovations were done, whereby the church sanctuary became the main prayer area for men and another large congregational area became the main prayer area for Lajna Imā’illāh. (The Ahmadiyya Gazette USA, vol. 72, Nos. 10-12 and vol. 73, Nos. 1-9, October 2020-September 2021, p. 519)

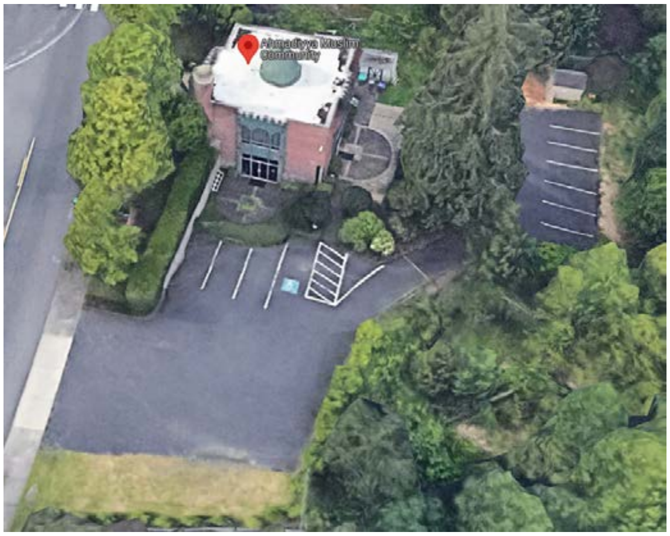
# Rizwan Mosque, Portland, Oregon

مسجد رضوان، پورٹ لینڈ، اوریگان





In the late 1970s, Portland had the distinct honor of being visited by Sahibzada Mirza Tahir Ahmad, just a few years before his election as Hadhrat Khalifatul Masih IV (rm). During his visit in the late 1970s, Huzoor (rm) stayed with Dr. Mian Mohammad Tahir Sahib, a neurosurgeon and among the first Ahmadis to immigrate to Portland from India and Pakistan, who was well known to him, his family and the elders of the jamaat.



Dr. Tahir and Dr. Syed Aftab Ahmad sahib, an Ahmadi heart surgeon living in Portland, contributed most of the funds to build a mosque on a hill in a quiet residential neighborhood in southwest Portland OR. Hazrat Khalifatul-Masih IV approved the plans and named it Rizwan Mosque. The mosque was designed by Dr. Tahir's brother and architect Mian Mohammad Masood.

The design of the mosque is a fusion of traditional architectural elements of mosques in Muslim-majority countries and the American suburban architecture by which it is surrounded. The red brick mosque displays a 34-foot decorative minaret that faces the street and a green dome, while large glass doors placed within wall-length windows provide a beautiful entrance from the front parking lot.

The Portland Rizwan Mosque also became a historic mosque for the USA Jamāʿat as it stands as only the third-ever purpose-built Mosque in the USA Jamāʿat history, after Dayton and Tucson, and it is also the first mosque ever built in Portland, Oregon.

Hazrat Khalifat-ul-Masih IV (rm) returned to Portland for a second time and inaugurated the mosque on October 28, 1987, and delivered the Friday Sermon. He later addressed a reception attended by 125 guests. Huzur stayed with Dr. Aftab while holding Mulāqāt (family or personal meeting) sessions at Dr. Tahir's house.

The mosque itself is 2,952 sq-ft split across two levels. The top-level hosts the prayer hall split between a men's and women's side, and the lower level consists of a meeting area, a kitchen, and two small offices. The property is beautifully sloping with an upper and lower parking lot, the latter of which then meets with a year-round active stream called Falling Creek. At quiet moments, it can be heard burbling away, lending the mosque a beautiful and serene atmosphere. (Salman Ahmad, Portland)

# Bait-ur-Rahman Mosque Complex, Silver Spring, Maryland

بیت الرحمٰن، سِلوَر سپرِنگ، مَیری لینڈ

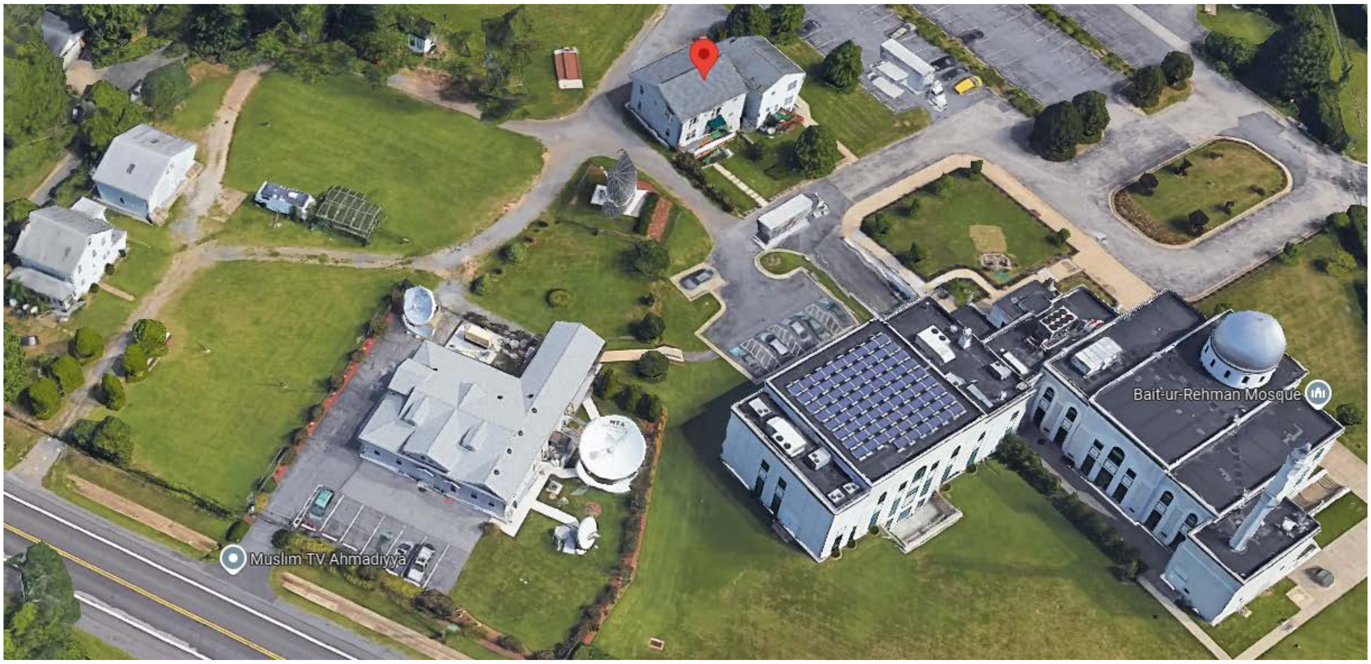
Bait ur Rahman Mosque
Silver Spring, MD
© M. Rizwan Akbar

Bait ur Rahman Mosque
Silver Spring, MD
© M. Rizwan Akbar

With the growing population of Ahmadis in the area, the Fazl Mosque became insufficient to cater the needs of the Jamāʿat. The original 8.75-acre parcel of land in Montgomery County, Maryland (about 15 miles north of Washington D.C.) on which Bait-ur-Rahman Mosque would later be built was obtained in the mid-1980s. Hazrat Khalifatul-Masih IV (may Allah shower His mercy on him) groundbreaking of the future Bait-ur-Rahman complex laid the foundation on October 9, 1987. An additional one-acre adjoining plot was acquired in 1988. On 7 July 1989, Hazrat Khalifatul-Masih IV made an appeal to the Jamāʿats in the world to help build a Mosque in the Washington D.C. Metropolitan area with an approximate cost of $2.5 m. (The Ahmadiyya Gazette USA, July-September 1989, p. 1) Following years of fund-raising (half the donations were contributed by the Association of Ahmadi Doctors), the

Mosque broke ground in 1993 in a ceremony presided over by the late Sahibzada Mirza Muzaffar Ahmad, Amir of the US Jamāʿat.

With separate floors for the men's and ladies' prayer halls, the Mosque has a capacity for a combined 1,300 worshippers. National Headquarters offices are situated on the basement level.

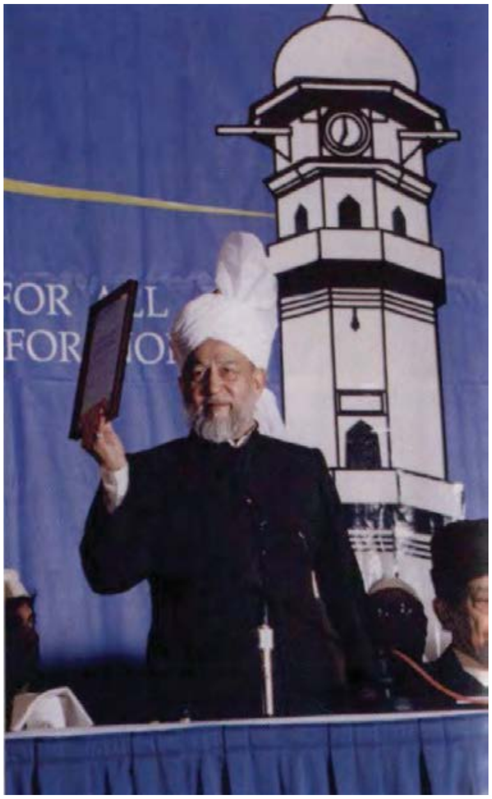


## Salient Features

The Masjid is located in Montgomery County, Maryland, at the intersection of Good Hope Road and Briggs Chaney Road, in the corridor between two main highways – Columbia Pike and New Hampshire Avenue. It is fifteen miles north of Washington, District of Columbia, and five miles outside the National Beltway. The area gives the feeling of an ecumenical spiritual mosaic as there are more than two dozen churches, temples, and religious centers in its vicinity belonging to various Christian, Muslim, Hindu, Sikh, and Buddhist denominations. The two-story building of the Masjid, with a lower-level basement for administrative use, is on an eleven-acre parcel of land. The total constructed area is 22,000 square feet. There are two additional structures on the land, one for the residence of Imam and the other for a satellite earth-station control location. Adjacent to the building is a parking lot for 125 cars. The exterior of the Mosque is made of almost 200 pieces of panels of exposed precast concrete in an off-white color, with a dark green Kirk stone band under the cornice and over the dome's drum. The dome is 24 feet in diameter with stainless steel claddings, twenty-five feet above roof level. There is a minaret, ninety feet tall, also with a stainless-steel clad top. Arched windows of the upper level are gracefully designed above square and rectangular windows, decorated spandrels, and grills. The dome also has small arched glass windows for natural light to reach the interior of the Masjid. The design of the Masjid combines gracefully the architectural elements of the East and the West It exhibits both Washington's neoclassical architectural style as well as the Eastern Islamic traditional features and makes it a simple yet dignified and beautiful place of worship. The prayer halls in the upper two levels can accommodate approximately 1300 worshipers at a time. As the Islamic liturgical worship, Salat involves different postures of the human body, including prostration - to express complete submission to God, there are no seats in the prayer halls. Instead, green carpet rows are laid down, wall to wall, for the comfort of the worshipers. The second floor has, under the dome, a semicircular opening above the Mihrab (where the Imam stands to lead the prayer) to make the interior of the dome visible from the first floor as well and to maximize the reach of natural light The upper prayer hall is designated exclusively for the ladies. It has a glass semicircular wall through which the Mihrab and the dome are visible. For the convenience of ladies with small children, there are additional rooms including a nursery. Both the upper floors have spacious hallways, Wudu (ablution) areas, and access to elevators for the handicapped. The basement has office rooms for the National Headquarters and local officials of the Washington Metropolitan community, with an open multipurpose space in the middle. It also has a spacious kitchen well-equipped with modern utilities and a dumb waiter to take food to either of the two upper floors. Areas are reserved for audio-video control, translation, and a library, while the prayer halls have projectors, screens, and televisions installed to watch and listen to religious sermons and discourses. The Masjid is equipped to receive international religious programs relayed by the Ahmadiyya Muslim Television, London, through a satellite system, and the programs in the Masjid can also be relayed throughout North and South America via an international satellite communication system. (Souvenir Bait-ur-Rahman, p. 11)

## Inauguration

Hazrat Khalifatul-Masih IV laid the foundation stone of Bait-ur-Rahman Mosque on 9 October 1987. The groundbreaking ceremony of the Mosque was held on 11 September 1993 under the US Amir, Hazrat Mirza Muzaffar Ahmad. The architect of the Mosque was Bass and Company, and construction was assigned to Tompkins Builders. (The Ahmadiyya Gazette USA, vol. 72, April-September 2020, p. 117)



Khalifatul-Masih IV inaugurated the Bait-ur-Rahman Mosque on the occasion of the forty-sixth Annual Convention of the Ahmadiyya Muslim Community, USA. Khalifatul-Masih IV laid the foundation stone of Bait-ur-Rahman Mosque in 1987. The construction of the Mosque and offices was completed in 1994. The Mosque was inaugurated by Khalifatul-Masih IV on October 14, 1994, and was attended by more than 7000 Ahmadi Muslims from all over the USA, Canada, and other countries. Several VIP guests including members of the US Congress, an ex-president of the World Bank, several Ambassadors, the Attorney General of the State of Maryland, the Chairman of the Montgomery County Council, several mayors, and high-ranking officials, as well as more than two dozen members of the National and International press and media. Hazrat Khalifatul-Masih IV said: The building of places of worship, such as mosques, dedicated entirely to the one and only one God, is indeed among the noblest of tasks. But alas, the places of worship are sometimes built with mixed intentions. They are not always entirely and purely dedicated to the worship of Allah alone.

## Media Coverage

Media coverage is as follows:

The Washington Post covered the events on 8 October 1994 (Pages A2 and B7), 15 October 1994 (Pages B1 and B2) and 16 October 1994 (Pages A3)

The Washington Times gave details of the inauguration on page A10 on 15 October 1994.

The Burtonsville Gazette published the story on 12 October 1994 (Page A3) and 19 October 1994 (Page A11).

The Journal (Montgomery) printed the event on 14-15 October 1994 on Page 1.

The Diamondback published the report on 19, 24, and 28 October 1994 on Pages 7, 4, and 4 respectively.

The Baltimore Sun published on the Religion Page on 7 October 1994.

The Free Press published a report on page 10 of September 1, 1994.

The Washington Citizen covered the event on page 2 of 22 October 1994.

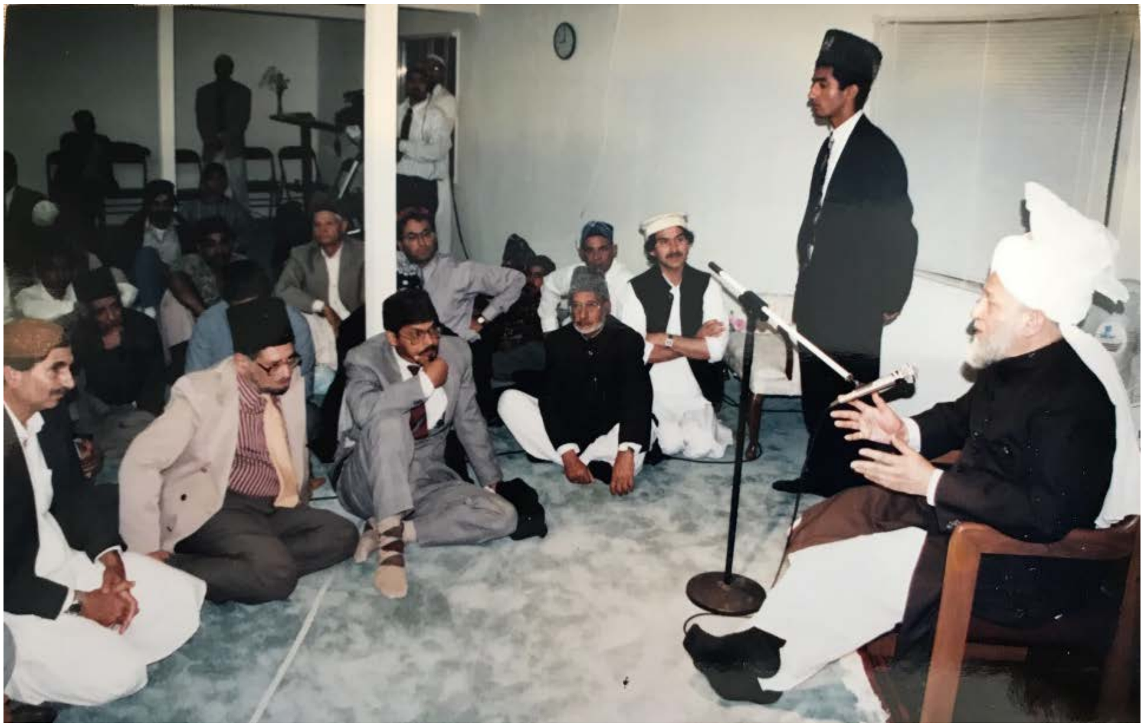
TV channel 9 (CBS Affiliate) gave news at 5 P.M. on 14 October 1994 and Voice of America beamed Hindi News to S.E. Asia on 23 October 1994.

Voice of America, The Washington Post, and The New York Times interviewed Hazrat Mirza Tahir Ahmad on 17 October, 11 October, and 12 October 1994 respectively. (For media reports and details of Interviews can be seen at the Ahmadiyya Gazette USA, January 1995, pp. 5-8)

The National Headquarters of USA Jamāʿat is moved to this location. Khalifatul-Masih V visited the Mosque on 22 June 2012.

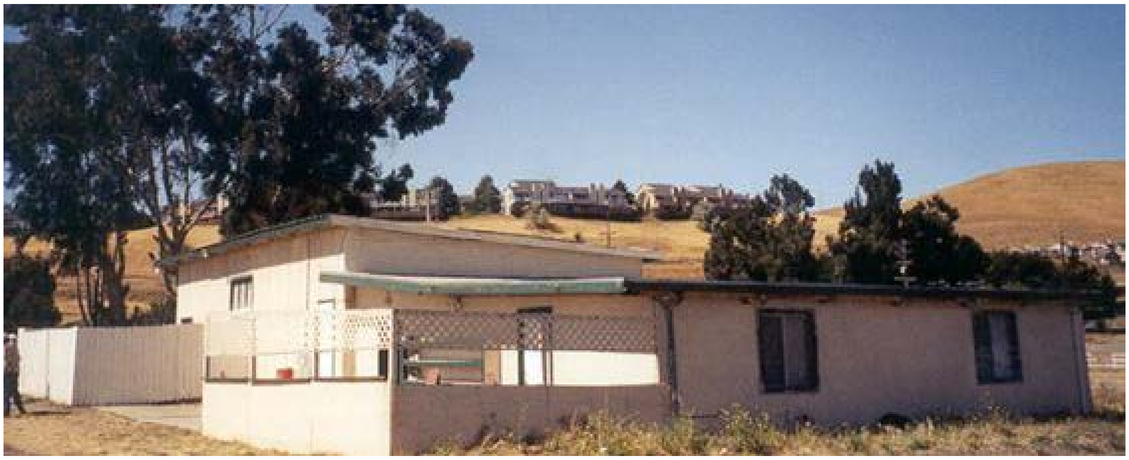
# Dar-us-Salam, Bay Point CA

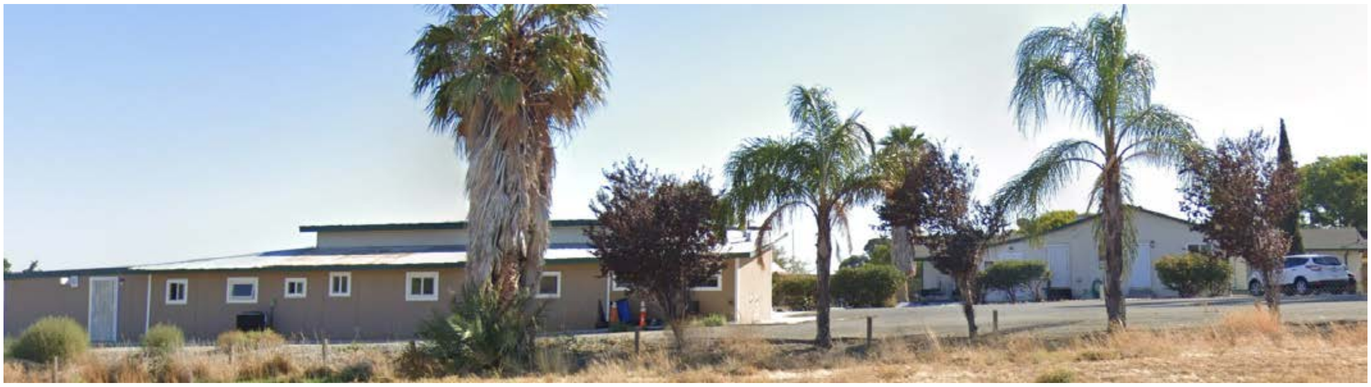
مسجد دارالسلام بے پوائنٹ، کیلیفورنیا



**Hazrat Khalifatul-Masih IV addressing members at Dar-us-Salaam Mosque in 1989.**

۱۹۸۹ء میں حضرت خلیفۃ المسیح الرابعؒ مسجد دارالسلام بے پوائنٹ کیلیفورنیا میں خطاب فرما رہے ہیں۔





**To the right is the missionary residence. To the left are meeting halls, kitchen and dining areas.**

Ahmad Feroz Khan was elected as the president of the San Francisco Jamāʿat in 1987. It was during this time that Missionary Chaudhry Munir Ahmed and the Jamāʿat began to search for a suitable site for a mosque. In 1988, a site was found in what was then called West Pittsburg, an unincorporated town in Contra Costa County, at 520 Pacifica Ave. This was a 2.25-acre property with a house, a workshop and a barn. Feroz Khan and Jamāʿat members, most of who were from Fiji, worked tirelessly to convert the barn into a prayer hall. Khalifatul-Masih IV visited the San Francisco Chapter in 1989 and inaugurated this mosque. He also delivered Khutba Jumʿah and held Majlis Irfan at this location during his visit and met local Ahmadi families. Khalifatul-Masih IV resided at the Hilton Hotel in Concord.

**To the left are meeting halls, kitchen and dining areas.**
**To the right is the missionary residence.**

In the following years more improvements were made to the mission house and the prayer halls by Feroz Khan and other members of the Jamāʿat. In 1989, Azhar Haneef was appointed as Missionary for this area. In addition to many of his responsibilities, he used to edit video tapes at the local cable station and submit them for airing on the local community channel. During his stay, Azhar Haneef had a profound impact on the lives of many Ahmadi youth. In 1993 Shaikh Abdul Baki Shams was elected as president and his term continued for the following 9 years. In 1994, Khalifatul-Masih IV visited the San Francisco Jamāʿat again. During this visit, Khalifatul-Masih IV met local Ahmadi families, held a Majlis Irfan Session and an Ameen Ceremony of a few children. In 1994 Azhar Haneef was transferred to another location and Major Zain ul Abedin (a Devotee) was assigned as a missionary for the San Francisco Bay Area Chapter.

In 1996, a place was rented on Telegraph Ave in Oakland for the purposes of Tabligh. Major Zain ul Abedin and other members would frequent this center for this purpose. Major Zain-ul-Abedin's "Waqf" ended in 1999 and then Missionary Irshad Ahmad Malhi was assigned to the San Francisco Jamāʿat as the Missionary for the North West Region. It was during this period that a Jamāʿat Center was opened in Oakland on West Macarthur Blvd. Muhammad Shareef, single-handedly carried out all the construction work inside to make ladies' and men's prayer areas. This center was manned by Major Zain-ul-Abedin and Missionary Irshad Ahmad Malhi few days of every week. Besides Friday prayers, it was used for other Jamāʿat activities including classes for Lajna and Tabligh activities. Many students from UC Berkeley and other non-Ahmadis would attend Jumʿah prayers regularly because of a large sign on the building advertising it as an Islamic Center.

In 2001, Islam in America Conference was organized by Majlis Khuddam-ul-Ahmadiyya under the supervision of the then Na'ib Sadr Majlis Khuddam-ul-Ahmadiyya USA, Muhammad Ahmad Chaudry. Victor Latif Malik, Raqeeb Wali, Missionary Irshad Ahmad Malhi and Dr. Yusaf Abdul-Lateef, who travelled from the East Coast. spoke at this event.

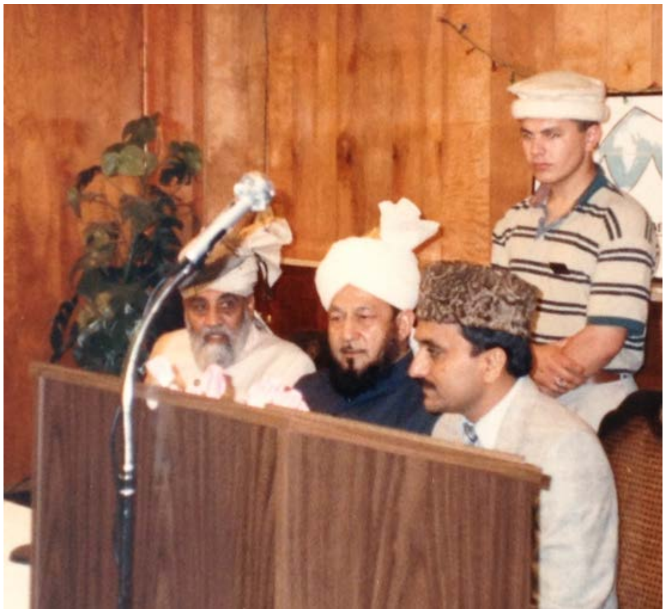
In 2003, the San Francisco Jamāʿat was split into three chapters, i.e., Bay Point, San Francisco/Oakland and Sacramento. (The Ahmadiyya Gazette USA, vol. 72, Nos. 10-12 and vol. 73, Nos. 1-9, October 2020-September 2021, p. 315)

520
516
Ahmadiyya M
Community

**At the bottom right is the missionary residence. At the bottom left are meeting halls, kitchen and dining areas.**

# Bait-un-Naseer Mosque, Rochester NY

مسجد بیت النصیر راچیسٹر نیویارک



Hazrat Khalifatul-Masih IV in Rochester NY with Shaikh Mubarak Ahmad to his right and Dr, Naseer Tahir to his left.

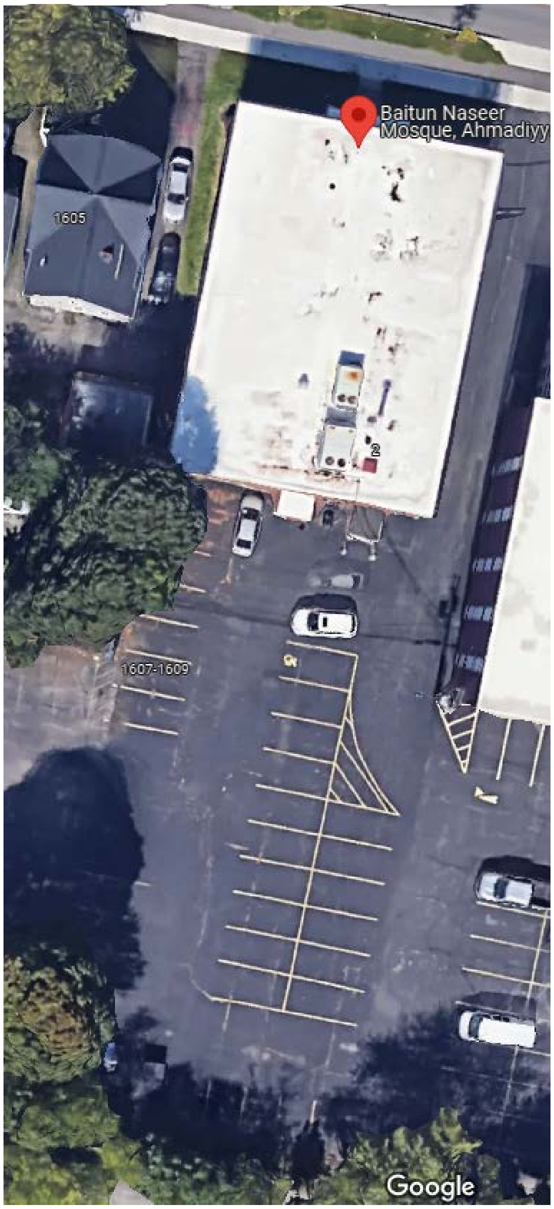
AHMADIYYA MUSLIM COMMUNITY
BAITUN NASEER MOSQUE
Coffee Cake & Islam
Join your Muslim neighbors in an informal discussion about Islam
Saturdays 7PM
Everyone is welcome to attend

A building on the corner of Merchants and Wyand-Cresent streets was acquired in 1989. It was renovated, and it became the Jamāʿat center for many years to come.

Khalifatul-Masih IV inaugurated the Bait-un-Naseer Mosque in Rochester in March of 1989. We claim it to be the first mosque in the second century of Ahmadiyyat that was inaugurated by him.

Khalifatul-Masih IV stopped for a night in Rochester on his way from Toronto to Albany and then to New York City. The Mosque Bait-un-Naseer came into existence. The visit of Khalifatul-Masih IV was covered in local newspapers and TV stations.

A larger commercial building was acquired in 2005. The first building was sold. (The US Khilafat Centenary Souvenir, p. 207)


Baitun Naseer Mosque, Ahmadiyy
1605
1607-1609
Google

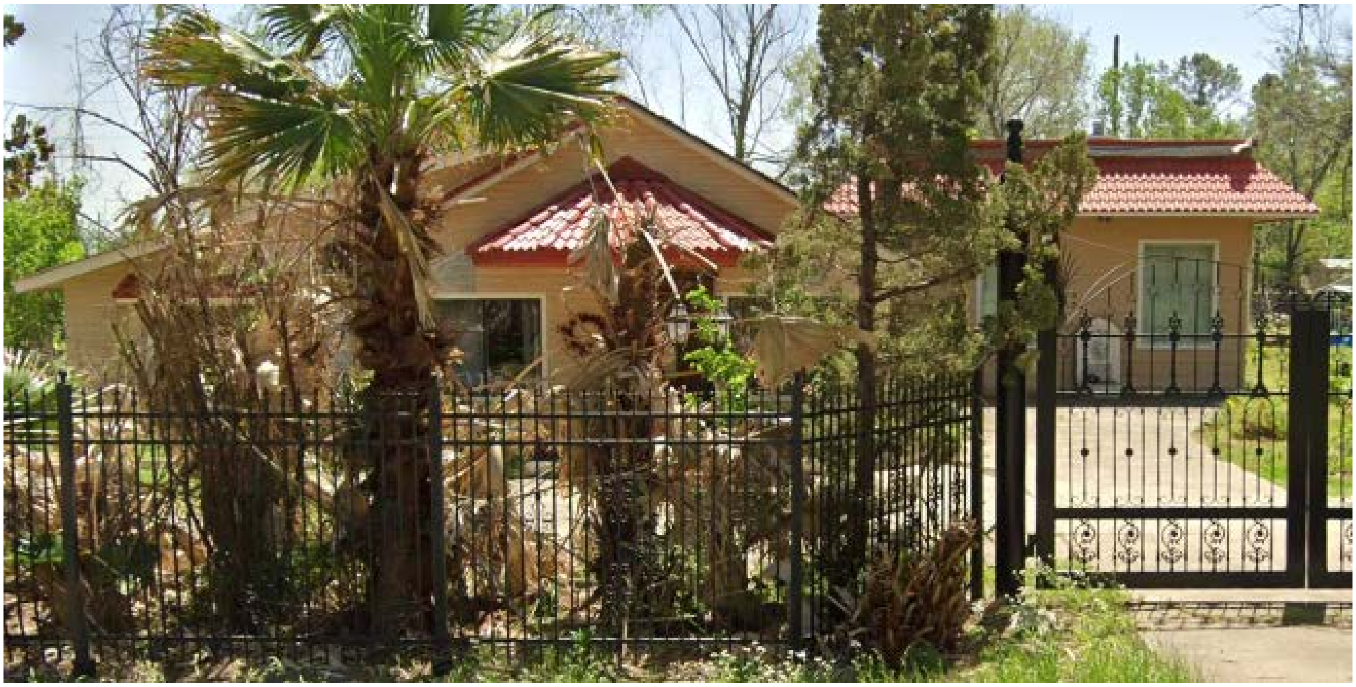
Aerial view of the property.

Bait-un-Naseer, Rochester NY

# Bait-us-Samee, Houston, Texas

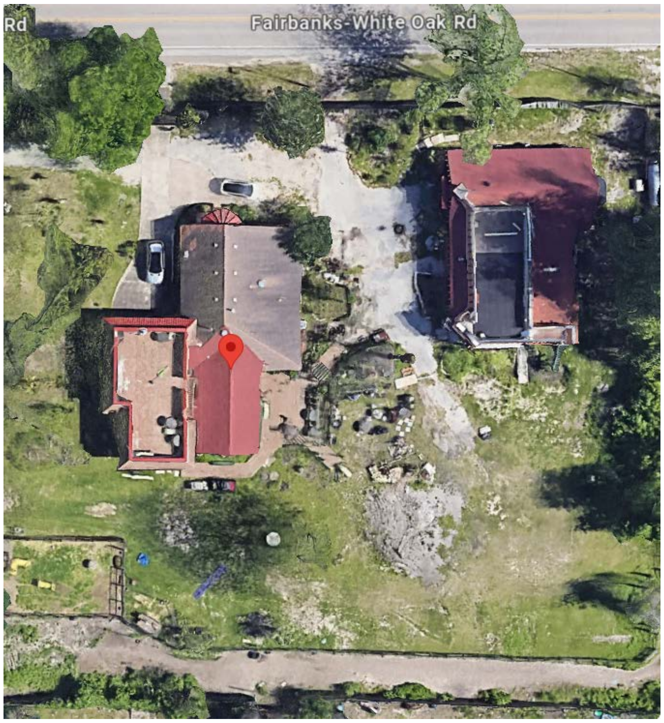
## مسجد بیت السَّمیع ہیوسٹن ٹیکسَس

### Before Bait-us-Samee



**The first mission house in Houston was sold later.**

ہیوسٹن میں پہلا مشن ہاؤس ۱۹۹۰ء میں



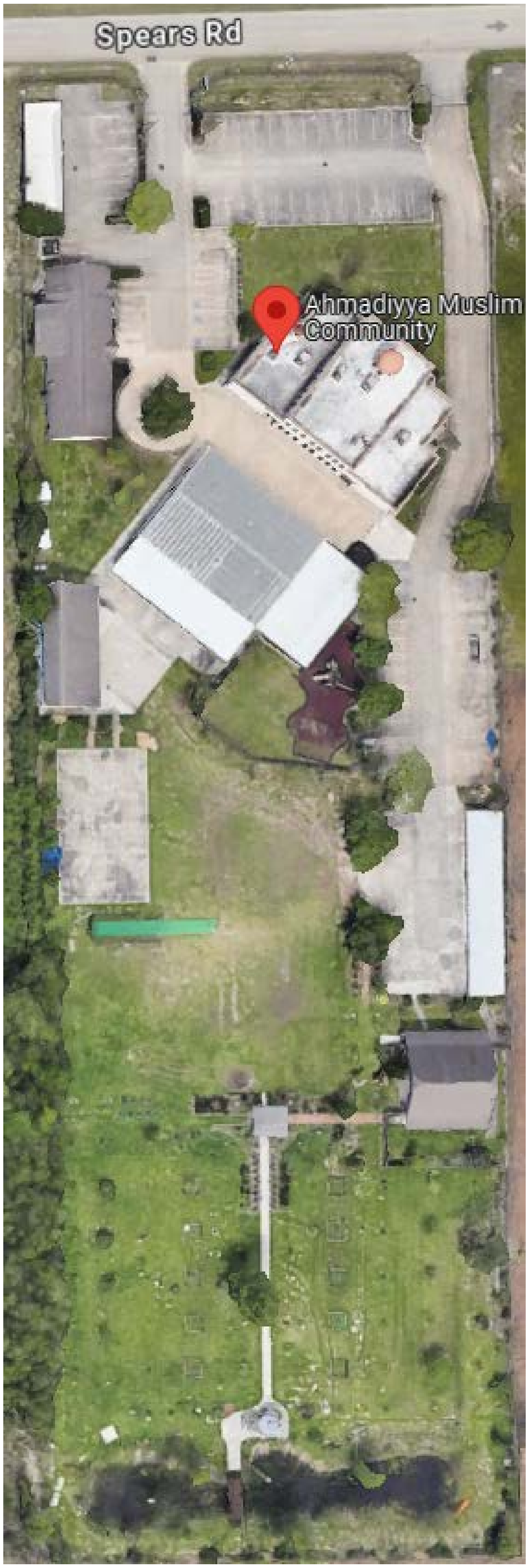
**The first property acquired in 1990 that was sold later.**

Officially, the chapter was established in 1979. Chapter was already formed by Missionary Ataullah Kaleem. Chapter did not have any property in the beginning. Meetings were held in apartments and houses of the early pioneers.

In the late 1980s, the chapter had outgrown the use of houses or rental halls. The chapter started looking for a property with its meager resources.

Finding a central location which catered to the needs of the chapter and was within its meager budget was a challenge. However, by the grace of Allah, the chapter purchased its first mission house in 1990 at 8121 Fairbanks-White Oak Road.

The first missionary, Mirza Mahmood Ahmad, was assigned to Houston a year later. Fortunately, in addition to prayer halls, the mission house plot had a house which served as residence for the missionary and included a decent sized parking lot. These structures were old and in bad shape but that gave the opportunity to members to do lots of Waqar-e-ʿAmal. The roof would leak and flood the halls, so the makeshift carpet had to be rolled and elevated after each Friday service. Everybody worked day and night to clean up and turn the mission house into a second home for the members. It was a blessing in disguise for members to have a mission house of their own where they collectively worked, worshiped and came together.



**The hall south of the mosque was built first and served as the mosque and gathering place until the mosque was built. To its west is the kitchen. To the west of the mosque is the missionary house. The house to the east in the middle of the property is the Khalifatul-Masih house.**

With the blessings of Allah Almighty the chapter grew quickly in the 1990s. The mission house became too small. The ladies' area was not big enough and the men would have to pray outside during large meetings. Eid prayers would be done outside in the parking lot. The chapter realized that it needed to find a bigger place. In 1996 five acres of land were donated to the chapter by Younas Chaudhry with the vision of building a mosque in Houston.

The foundation stone was laid by Khalifatul-Masih IV on 30 June 1998. The mayor of Humble and the mayor of Tomball and representatives of the mayor of Houston attended this event.

LOVE FOR ALL
HATRED FOR NONE

**The first hall built at the current location in Houston –**

People made a lot of personal sacrifices in order to contribute to this project. Some made financial sacrifices while others made physical sacrifices, by giving time for voluntary manual labor (Waqar-e-'Amal). Everyone came together from young children to the elderly. Day, night and immediately after work, members used to come to help with the construction. A lot of time and effort was put in. It was an amazing effort done by young, old, children, Khuddam and Lajna. There are many examples of children who brought all of the cash they had to their name and just gave it to the mosque. Blue-collar members who were laborers showed no hesitation in giving what were large sums of money to this effort. Members who were engineers were helping with running cables and installing the A\V system, others helped hang drywall. This spirit became contagious; other members were prompted to match this zeal. It was an exciting time. There was just one thing on everyone's minds; that this mosque has to be built and we have no other desire.

Through the sacrifice of all the members of the Houston Chapter, enough funds were raised to begin phase one of construction, which began in January of 2001. Two halls were built for prayers, meeting and hospitality needs. Phase one also included construction of a residence for the missionary. Fundraising continued and within a few years the Jamāʿat was able to achieve their financial target and mosque construction was started.

Younas Chaudhry wished to shoulder the majority of the mosque construction expenses, approximately $1.3 million, and came up with a basic design which was sent to London for approval. Construction started in 2003. The chapter was fortunate that beloved Khalifatul-Masih IV, visited Houston personally to lay the foundation and named the mosque Bait-us-Samee or Home of the Hearing. The mosque was officially completed and opened in March 2004. It can roughly accommodate 800 people. The entire complex has a missionary residence, guest houses, public kitchen and dining halls. There is also a basketball court, playground and a garden in the back. The chapter built a mosque and strengthened their own character and faith in the process. Today the Houston chapter plays a very active role in continuing the tradition of interfaith, outreach and community service events.

Khalifatul-Masih V came here on 26 October 2018 and delivered the Friday Sermon. (The US Khilafat Centenary Souvenir, p. 207. The Ahmadiyya Gazette USA, vol. 72, Nos. 10-12 and vol. 73, Nos. 1-9, October 2020-September 2021, p. 483-5)

The chapter was split into smaller chapters in 2010. They were merged into one chapter again in 2020. The new chapters gathered in rented places.

Baitus Samee Mosque
Houston, TX
AL ISLAM
NO PARKING
FIRE LANE

# Ahmadiyya Mosque, Charlotte NC

مسجد احمدیہ شارلَٹ، نارتھ کیرولائنا

Ahmadiyya Muslim Community
Tel: 704-875-1003 Email: info@charlottejamaat.org
Website: www.charlottejamaat.org
1-800-WHY-ISLAM
Love for All, Hatred for None

Ahmadiyya Community Charlotte Center

**An aerial view of the Charlotte Property.**

Charlotte Chapter was established in September 1992. It covers the Western part of North Carolina (Charlotte, High Point, Ashville, Concord, Huntersville, Statesville) and the northern part of South Carolina (Rock Hill, Gaffney, Greenville, Columbia).

A property at 11205 Hambright Road, Huntersville NC was acquired with about 4 acres of land close to one of the main highways in 1992. Chaudhary Nasir Ahmad, President of the North Carolina Chapter, took the initiative and made a contribution of $16,000 for its acquisition. The Chapter collected another $14,000 making a total of $30,000. (The Ahmadiyya Gazette USA, October 1994, p. 20) The mission and the land cost $78,000. The balance amount after the chapter's contribution was provided by Washington Headquarters. This property was sold for $317k.

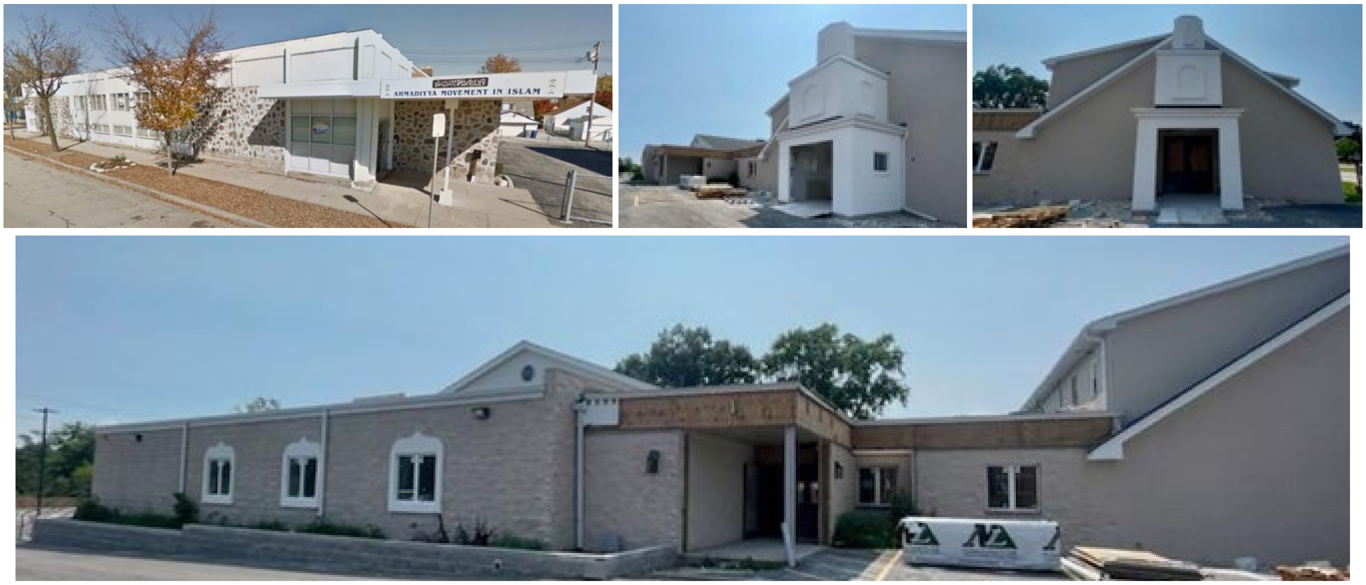
A 4.3-acre plot was bought in 2014 at 5314 Mt Holly-Huntersville Rd, Charlotte, NC in Charlotte for $45k. A building was constructed by 2017, and to expand space for the needs of the members, a second building was added by 2022.

Mt Holly-Huntersville Rd
Ahmadiyya Community Charlotte Center
Google

**Aerial view of the Charlotte Property.**

# Bait-ul-Qadir Mosque in Milwaukee WI in Transition

مسجد بیت القادر، ملواکی وِسکانسِن سے نقل مکانی



**The building on the top left was used as mosque until 2023. The rest of pictures show the new building under renovation.**

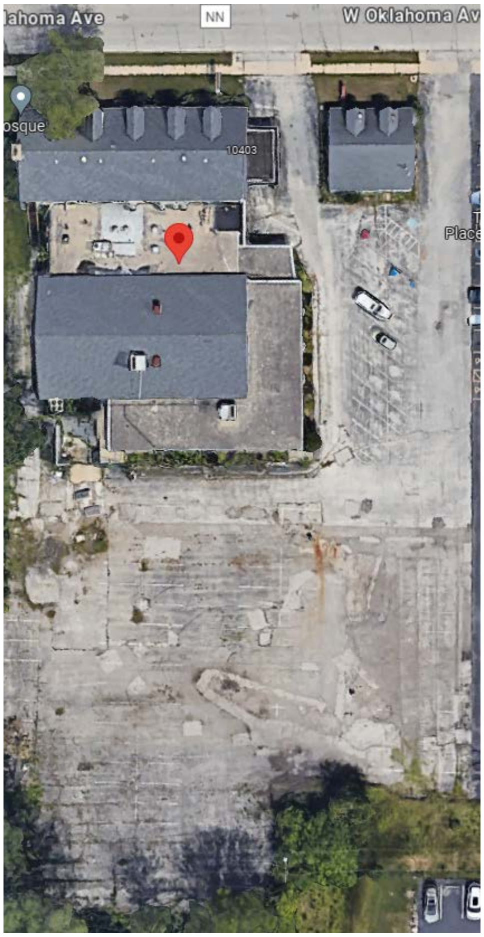
The Ahmadiyya Muslim Jamāʿat in Milwaukee was established in the 1950s and 1960s through the efforts of Late Brother Abdul Malik and Alhaj Rashid Ahmad American who served as the Milwaukee Jamāʿat presidents for many years.

It appears from the testimony of al-Haj Maulana Rashid Ahmad American (Mar 26, 1923 to Feb 7, 2015), who was the first American-born student of Jamiʿa Ahmadiyya in Pakistan, that the formal establishment of the Milwaukee Jamāʿat had not taken place until after the mid-1950s. According to Brother Rashid, Maulana Khalil Ahmad Nasir, the Missionary-in-Charge of the United States, had asked Abdush-Shakoor Kunze, who was the missionary in-Charge of the Midwest, to start a branch of the Ahmadiyya Movement in Islam in Milwaukee, Wisconsin. As Brothers Kunze (a German prisoner of war who accepted Islam) and Rashid had both attended Jamiʿa Ahmadiyya in Rabwah, Pakistan, in Dec 1954 and reported to their duties as American missionaries in early 1955, this could not have taken place any earlier than that. (The Ahmadiyya Gazette USA, vol. 72, Nos. 10-12 and vol. 73, Nos. 1-9, October 2020-September 2021, p. 607)

Milwaukee Mission was the host on March 1, 1969, of the Chicago Circle members. A newsletter was printed in February. (The Ahmadiyya Gazette, March 23, 1969, vol. 8, no. 3)

A commercial building was purchased in Milwaukee and was converted into a Mosque in 1991-1992. (The US Khilafat Centenary Souvenir, p. 206)

A new larger building has been acquired in Greenfield WI and is being renovated to accommodate the needs of the members.



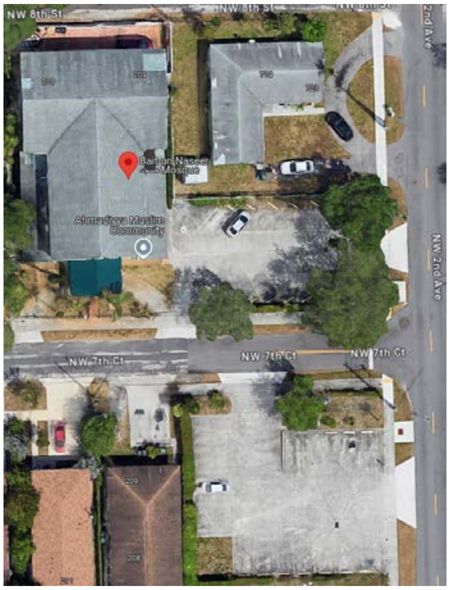
**New property at 10401 W Oklahoma Ave, Greenfield WI is being renovated for use as a mosque/community center.**

# Bait-un-Naseer Mosque in Miami Florida

مسجد بیت النصیر میامی، فلوریڈا

In 1984, Mr. Moinuddin became the first president of the Miami Jamāʿat and served in that capacity until 1993. The first Miami Jamāʿat meetings and congregational prayers were held in his home in Hialeah, Florida.

On April 23, 1993, the Miami Jamāʿat was finally able to purchase a house in unincorporated Broward County, Florida and thus the first Ahmadi Mosque in the state of Florida was founded. Abdul Basit became president of Miami Jamāʿat in 1993 and served in that capacity until 2001. Unfortunately, due to zoning restrictions, the building was sold on September 21, 2001, Miami's first mosque was abandoned and for three years, the Miami Jamāʿat did not have a permanent home. The Jamāʿat met in conference halls, parks, and recreational faculties. In 2001 Sharif Khan began serving as president and in 2002, Syed Mehmood Ahmed began serving as president... The Miami Jamāʿat was able to purchase a church in Hallandale Beach, Florida on September 28, 2004, which continues to serve as our Mosque. (The Ahmadiyya Gazette USA, vol. 72, Nos. 10-12 and vol. 73, Nos. 1-9, October 2020-September 2021, p. 335)

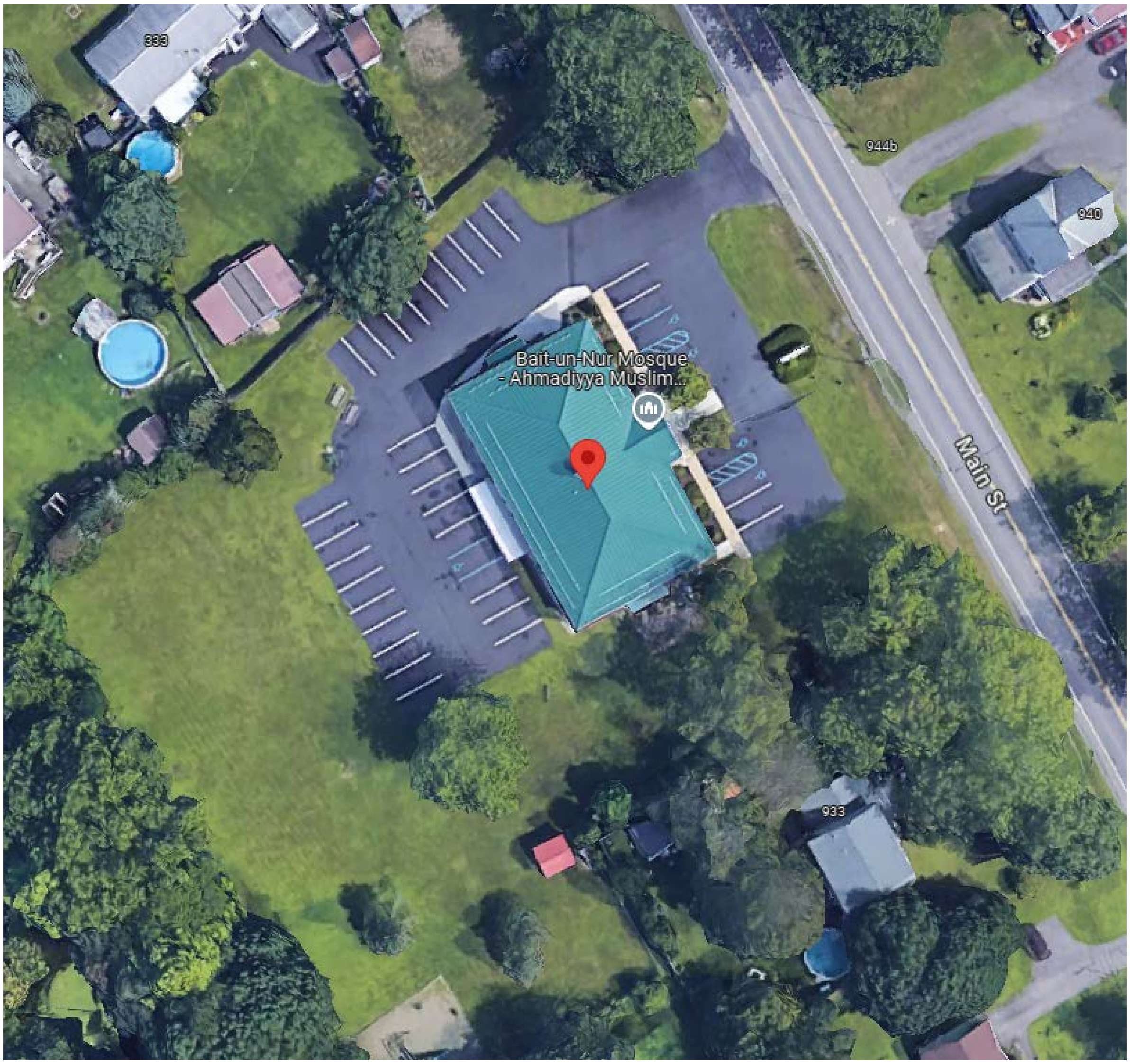


**Right: An aerial view of the site. [Google]**

# Bait-un-Noor Mosque in Albany, New York

مسجد بیت النور البنی نیو یارک

In 1997, a local Ahmadi family donated a renovated school building on a 4-acre lot to the Jamāʿat for use as a mission house. It was named Bait-un-Noor, Albany, New York. (The US Khilafat Centenary Souvenir, p. 209) (The Ahmadiyya Gazette USA, vol. 72, Nos. 10-12 and vol. 73, Nos. 1-9, October 2020-September 2021, p. 133)


333
944b
940
Bait-un-Nur Mosque - Ahmadiyya Muslim...
Main St
933

**Aerial view of the site.**

# Bait-ul-Hadi Mosque in Old Bridge, New Jersey

مسجد بیت الہادی اولڈ برج، نیو جرسی

### Central Jersey Chapter

**Right. Bait-ul-Hadi Mosque Central Jersey**

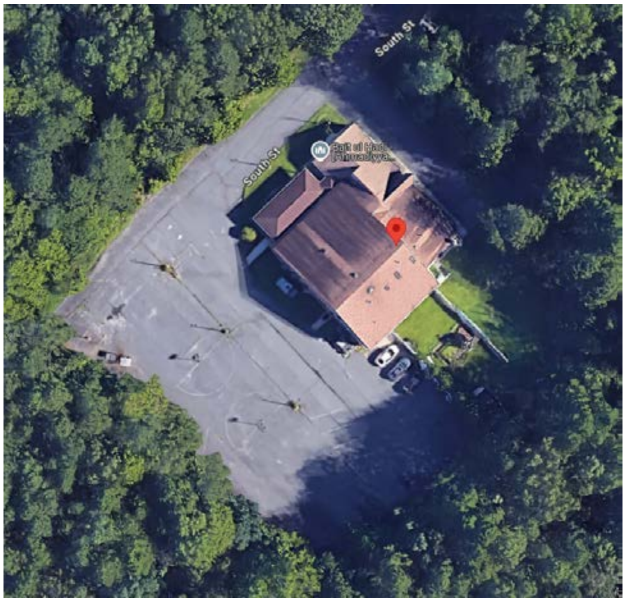
Bait ul Wahid

*Bait-ul-Wahid, Clifton, New Jersey*

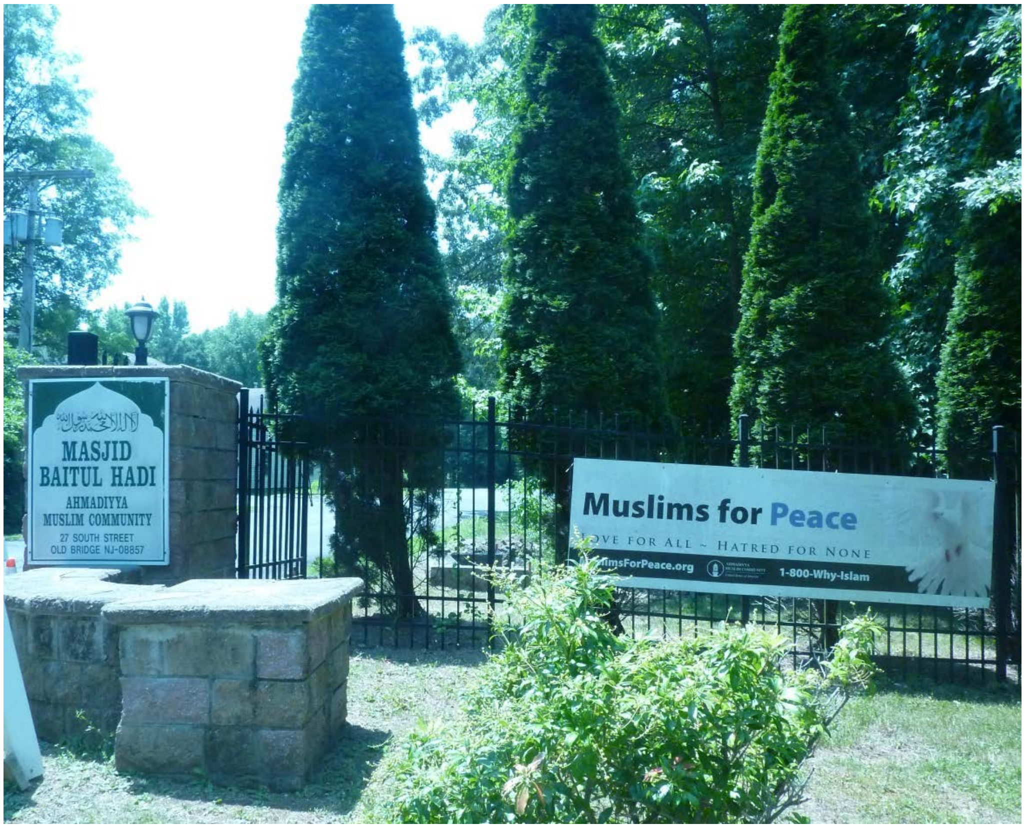
The population of Ahmadis living in the central New Jersey area increased over the years, and their commute up to Clifton was not short. Establishing a Jamāʿat in that area became justified, and an abandoned church was acquired at 27 South St in Old Bridge, NJ in November of 1997 worth $350,000. During three different stages, another $400,000 was spent for renovation and uplifting the Central Jersey mosque. This property became the mosque known as Bait-ul-Hadi and was inaugurated by Hazrat Mirza Tahir Ahmad, Khalifatul-Masih IV in June 1998. This mosque became the home of the new Central Jersey chapter.

An expansion of this building was undertaken by the local Jamāʿat in 2007 to add a new hall and two apartments. (The US Khilafat Centenary Souvenir, p. 208)

In 2008, a separate Lajna hall was constructed for the sisters in our community.



**An aerial view of the property.**


MASJID
BAITUL HADI
AHMADIYYA
MUSLIM COMMUNITY
27 SOUTH STREET
OLD BRIDGE NJ-08857
Muslims for Peace
VE FOR ALL ~ HATRED FOR NONE
limsForPeace.org
1-800-Why-Islam

KHILAFAT
AHMADIYYA
LOVE
FOR ALL
HATRED
FOR NONE

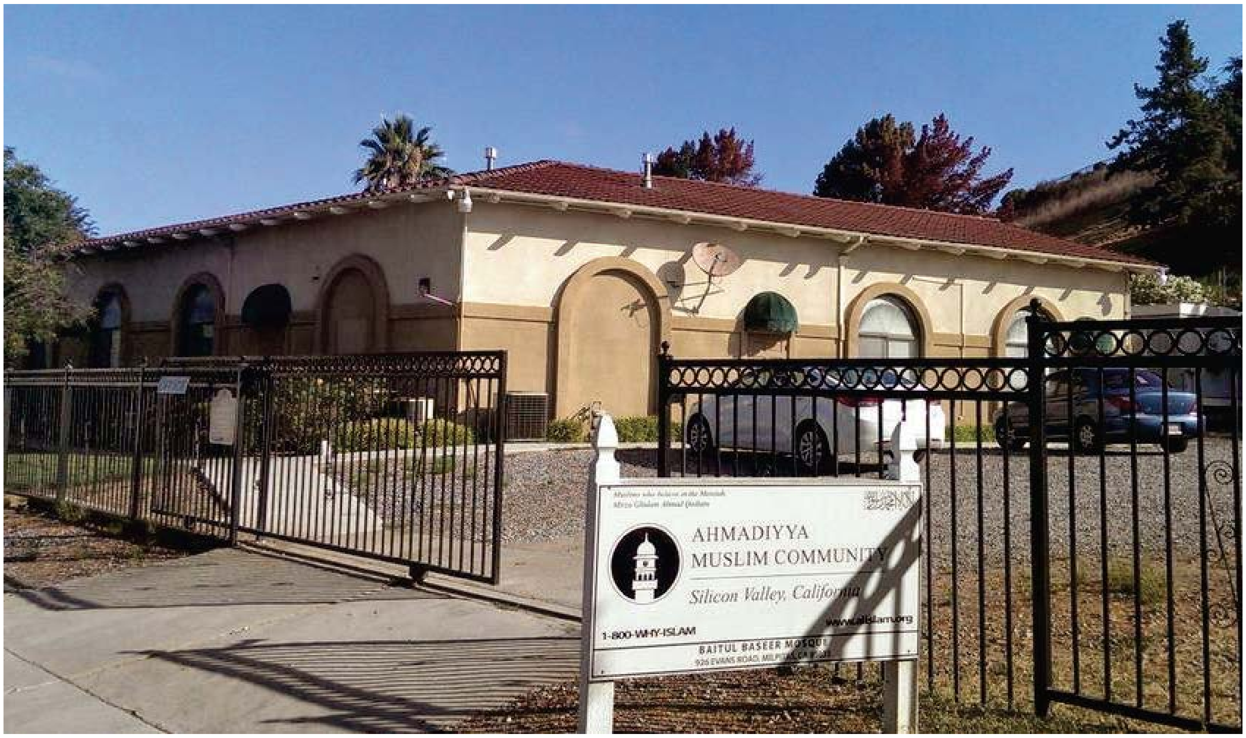
**Main hall has been divided into men's and women's Prayers Halls.**

# Bait-ul-Baseer Mosque in Silicon Valley, Milpitas, CA

مسجد بیت البصیر سِلی کَن وَیلی، مِل پِیٹَس، کیلیفورنیا

**Milpitas Mayor Henry Manayan presenting Key to the City at the inauguration ceremony of Baitul-Baseer in 1998**

۱۹۹۸ء میں مسجد بیت البصیر کی افتتاحی تقریب پر میئر مل پیٹس ہنری منایان حضرت خلیفۃ المسیح الرابعؒ کو شہر کی چابی پیش کر رہے ہیں۔



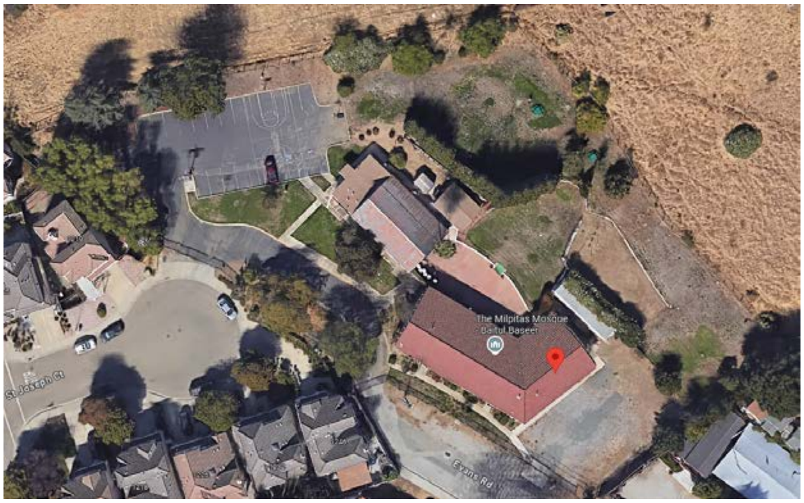
**Bait-ul-Baseer, Milpitas CA**

Until 1987, the Silicon Valley chapter was part of the greater San Francisco Bay Area chapter that included Reno, Sacramento, Pittsburg/Bay Point, San Francisco, San Jose and Merced areas. In 1987, Hadrat Khalifatul-Massih IV (Allah's mercy be upon him) split this region into three chapters. The two new Jamāʿats created after this split were the Silicon Valley and Merced chapters.

In the beginning years until Bait-ul-Baseer was purchased in 1997, Jumʿah Prayers and or Jamāʿat meetings were held at Chaudhry Mubashir Ahmad's house for about four years. Then they went on to be held at Idees Munir's residence in Santa Clara, then a rented house in Milpitas, then at Faysal Sohail's house in San Jose, and finally in a rented office building on Hamilton Ave.

Hazrat Mirza Tahir Ahmad, Khalifatul-Masih IV (may Allah shower His mercy on him), visited the Silicon Valley (located in northern California) and inaugurated the Bait-ul-Baseer Mosque in Milpitas, California, on Friday, July 3, 1998. It was converted from a church building. On July 3, 1998, he addressed a gathering of more than a thousand people including more than a hundred guests. The mayors of Milpitas and Fremont, the chief of staff of the Santa Clara Board of Supervisors, and many other local leaders were present. In his address, Hazrat Khalifatul-Masih IV said that Islam was not a territorial religion but it ruled over the hearts and minds of the faithful. He observed that in the context of the present world situation, Islam is misunderstood to be a territorial religion and the responsibility for this misconception "lies squarely on the shoulders of Muslim scholars, who live in the modern times but actually belong to medieval ages." He said that the mission of the Ahmadiyya Muslim Community is "to rehabilitate the original values of Islam." He noted that "the key that opens up all hearts is the key of the love of God; it is the key to the submission to God." Hazrat Khalifatul-Masih IV declared that the doors of Bait-ul-Baseer Mosque, like the doors of every other Ahmadi Mosque, remain open to anyone who wishes to worship and pay homage to the unity of God. This short but thought-provoking address was listened to with rapt attention. The event was covered by local television and newspapers.

In 1998, the San Francisco Bay Area Chapters were blessed yet again to host Hazrat Khalifatul-Masih IV. This time, Khalifatul-Masih IV stayed at the Hilton in Fremont. During this visit, he inaugurated Bait-ul-Baseer which was bought by the Silicon Valley Chapter a year prior, all with local funds. Mayors of the city of Milpitas, San Jose, and Fremont attended this inauguration and Khalifatul-Masih IV was presented with the key to the city of Milpitas by the Mayor of Milpitas. Khalifatul-Masih IV delivered the last Friday Sermon in the US at Bait-ul-Baseer during this visit on July 3, 1998. (The Ahmadiyya Gazette USA, vol. 72, nos. 10-12 and vol. 73, nos. 1-9, October 2020-September 2021, pp. 317-8)

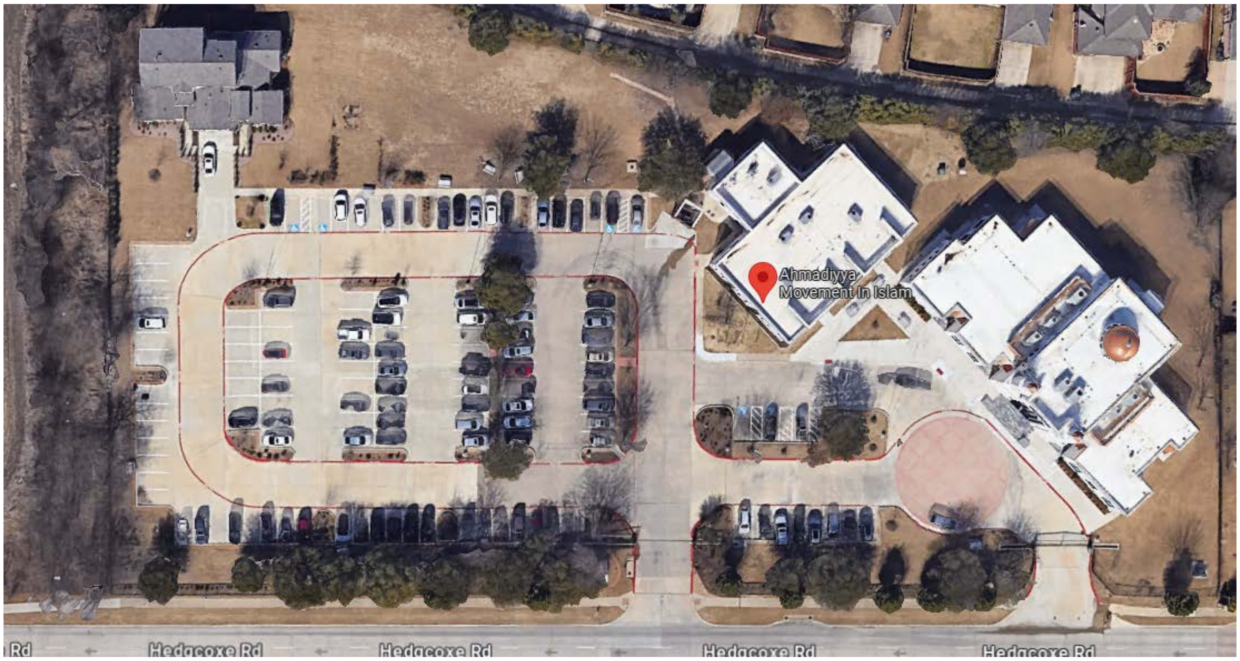


**An aerial view of the property [Google]. There is onsite parking to the northwest and southeast of the property. East of the southeast, red-roofed building is the men's prayer hall and west of it is the women's prayer hall. The buildings in the north have a kitchen, dining area and offices.**

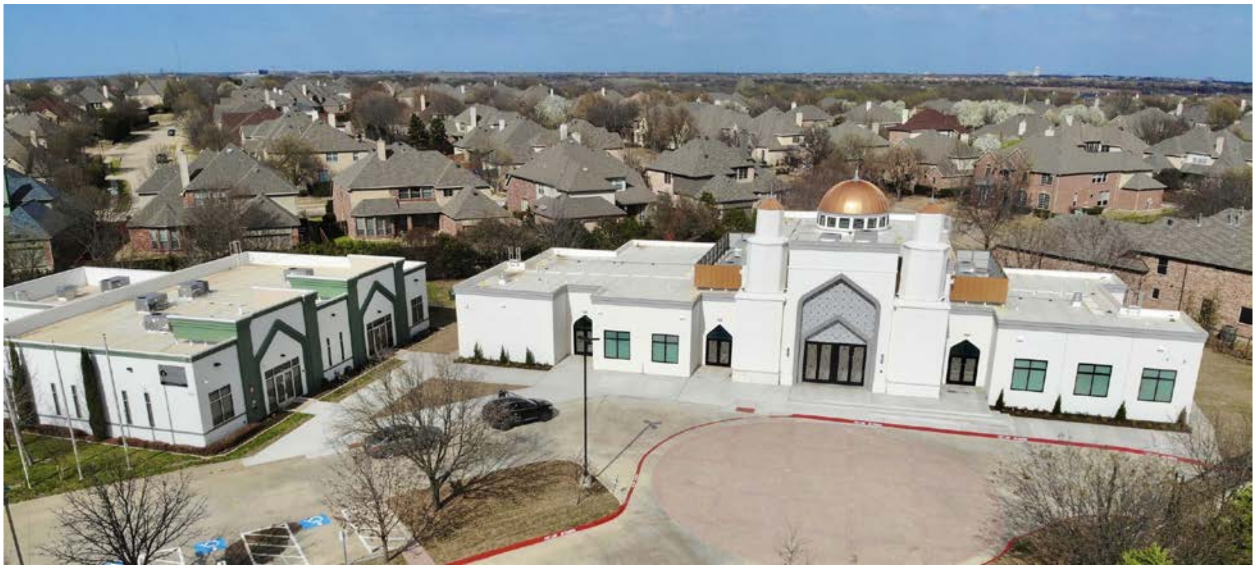
**View from the street. [Google]**

# Bait-ul-Ikram Mosque in Dallas, Texas

مسجد بیت الاکرام ڈیلَس ٹیکسَس



**Top left: Missionary House. Right: Bait-ul-Ikram.**
**Building to the left of Bait-ul-Ikram was built first and served as the interim mosque until Bait-ul-Ikram was built to its east.**



**Left: The interim mosque until Bait-ul-Ikram was built to the right. Right: Bait-ul-Ikram.**

The Dallas Chapter was officially established in 1989 serving the entire Dallas-Fort Worth Metro area. Dallas remained a small Jamāʿat in the early days and by 1993, only about 20 families had moved here.

In 1995, a warehouse was rented in Carrollton that served as a center till 2002. In 1998, a piece of land, 4.5 acres, was purchased in a residential neighborhood for Dallas Chapter's first mosque in the city of Allen, located north of Dallas. The first phase mosque building was completed in 2003. (The US Khilafat Centenary Souvenir, p. 208)

In early 2002 the construction of a mosque began and it was completed by late 2002 at the cost of roughly $750,000 that was funded mostly by Dallas members themselves. The Mosque was named Bait-ul-Ikram by Ḥaḍrat Khalifatul-Masih IV (may Allah shower His mercy on him). Khalifatul-Masih IV also sent a brick with his prayers for the foundation. The initial project consisted of two prayer halls, offices, a conference room, a nursery and a kitchen. A portion of the land was approved by the city for a proper mosque to be built later. The formal inaugural ceremony was presided over by Dr. Ahsanullah Zafar, Amir Jamāʿat USA. (The Ahmadiyya Gazette USA, vol. 72, Nos. 10-12 and vol. 73, Nos. 1-9, October 2020-September 2021, p. 571-2)

The construction of the proper mosque, a missionary house and a commercial kitchen began in 2012. The foundation stone ceremony was held on March 31, 2018, and was attended by Mirza Maghfoor Ahmad, Amir Jamāʿat USA.

MASJID BAIT-UL-IKRAM
Hazrat Mirza Masroor Ahmad
MAKHZAN-e-TASAWEER IMAGE LIBRARY

مسجد بیت الاکرام ڈیلس ٹیکسس کی افتتاحی تقریب میں حضرت خلیفۃ المسیح الخامس مسجد کی تختی کی نقاب پوشی فرمارہے ہیں۔ تقریب ۱۳ اکتوبر ۲۰۲۲ء کو منعقد ہوئی۔

**Missionary Residence and Guest House**

The new building will hold over 450 worshipers, with an additional capacity of another 250 in auxiliary halls, conference rooms, offices, and a nursery. The new building has state-of-the-art technology including a multi-point audio/video distribution system, automatic motion-controlled LED lighting, electronic keypad door locks, and 24-hour security camera monitoring. The total cost of the mosque complex (Phase 1 and 2) is about $4 million. The Dallas Jamāʿat members contributed more than $2.5 million dollars towards this blessed endeavor. Members from all backgrounds made significant financial sacrifices. (The Ahmadiyya Gazette USA, vol. 72, Nos. 10-12 and vol. 73, Nos. 1-9, October 2020-September 2021, pp. 573-4)

On Monday, 3 October 2022, Khalifatul-Masih V unveiled a commemorative plaque to mark the opening of the mosque and planted a tree. He led a silent prayer which everyone joined.

Hazrat Mirza Masroor Ahmad inaugurated the Baitul Ikram Mosque (House of Honor) in Dallas, Texas, with Sermon on 7 October 2022.

Reminding the attendees of the obligations that fall upon those who build a Mosque, Hazrat Mirza Masroor Ahmad said:

> "The objectives associated with making the Mosque that is built for attaining the pleasure of Allah does not end with the completion of the Mosque's structure. Rather, one can only attain Allah's pleasure when we follow His commandments and fulfil the rights of His worship and those of His creation. We can attain the pleasure of Allah when we give precedence to faith over the world with complete sincerity and loyalty and when we fulfil our pledge of Baiʿat [oath of initiation into the Ahmadiyya Muslim Community]."

# Bait-un-Nasir/Ahmadabad Mission House, Boston MA

بیت الناصر، احمد آباد مشن ہاؤس باسٹن، میساچوزٹس

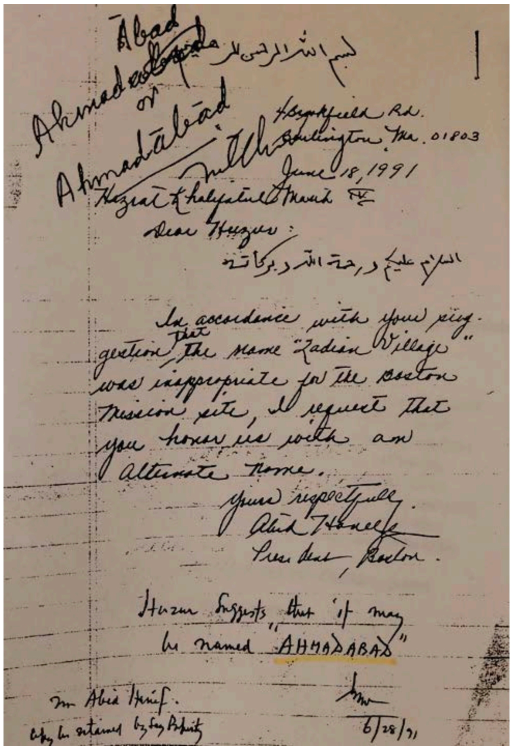
A new Mission House in Boston, Massachusetts was reported. (The Ahmadiyya Gazette USA, May 1969, p. 3)

Inspired by a directive of Hazrat Khalifatul-Masih III, Abid Haneef acquired a one-acre piece of land in the town of Sharon, 25 miles outside the city of Boston in 1985. A mission house was constructed in 2000 at 4 Nasir Ahmad Rd, Sharon MA 02067, and the rest of the land was dedicated to the construction of a mosque. (The US Khilafat Centenary Souvenir, p. 206)

Taking early retirement, he purchased a bulldozer and began developing the land himself for many years. Abid Haneef envisioned a small community of Ahmadis around a mosque, similar to what is now Peace Village in Canada. He wished it to be called Qadian Village and wrote a letter for approval to Hazrat Khalifatul-Masih, which was not granted. Upon this, he requested Khalifatul-Masih to give an alternative name. Thus, Hazrat Khalifatul-Masih IV named this site "Ahmadabad."

Inspired by a directive of Hazrat Masih III, Abid Haneef had acquired land in the town of Sharon, 25 miles outside the city of Boston. Taking early retirement, he purchased a bulldozer and began developing the land himself for many years. Abid Haneef envisioned a small community of Ahmadis around a mosque, similar to what is now Peace Village in Canada. He wished it to be called 'Qadian Village' and wrote a letter for approval to Hadrat Khalifatul-Masih, which was not granted. Upon this he requested Khalifatul-Masih to give an alternative name. Thus, Hazrat Khalifatul-Masih IV named this site "Ahmadabad." (The Ahmadiyya Gazette USA, vol. 72, Nos. 10-12 and vol. 73, Nos. 1-9, October 2020-September 2021, p. 398)

On June 6th, 1989, the Boston Globe published a letter to the editor titled, "Bhutto condones atrocities against Ahmadis." The letter, written by Khadim Rasheed A. Khalid, detailed a brief history of persecution against Ahmadis in Pakistan, and the corruption motivating it. This was the first of many efforts to spread the message of Jamāʿat and gain recognition during the centennial year. Abid Haneef made this a high priority, and it was through these efforts that the Boston Chapter would receive great recognition. Governor Michael S. Dukakis signed a bill of recognition to "The Ahmadiyya Movement in Islam on the occasion of the 'Religious Founders Day' conference on November 12th, 1989 in Cambridge Massachusetts." Additionally, the Massachusetts house of representatives signed "Resolutions in Honor of The Ahmadiyya Movement in Islam on the occasion of its centennial thanksgiving year, and to mark its annual Religious Founders Day." These documents are of utmost importance as they forever immortalize the Jamāʿat's efforts during the centennial year from a secular and political standpoint. (The Ahmadiyya Gazette USA, vol. 72, Nos. 10-12 and vol. 73, nos. 1-9, October 2020-September 2021, p. 414)



Abad
Ahmad[illegible]
or
Ahmadābād

بسم اللہ الرحمن الر

Hempfield Rd.
Burlington, Ma. 01803
June 18, 1991

Hazrat Khalifatul Masih IV

Dear Huzur:

السلام علیکم ورحمۃ اللہ وبرکاتہ

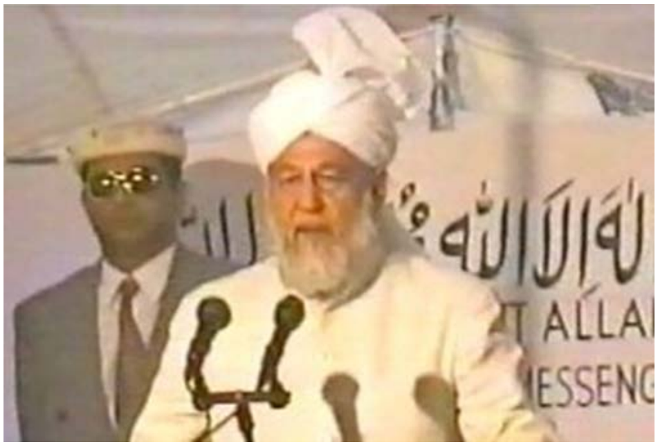
In accordance with your suggestion that the name "Qadian Village" was inappropriate for the Boston mission site, I request that you honor us with an alternate name.

Yours respectfully,
Abid Haneef
President, Boston.

Huzur suggests that it may be named "AHMADABAD"

Mr Abid Hanif.
Copy be retained by [illegible]

6/28/91



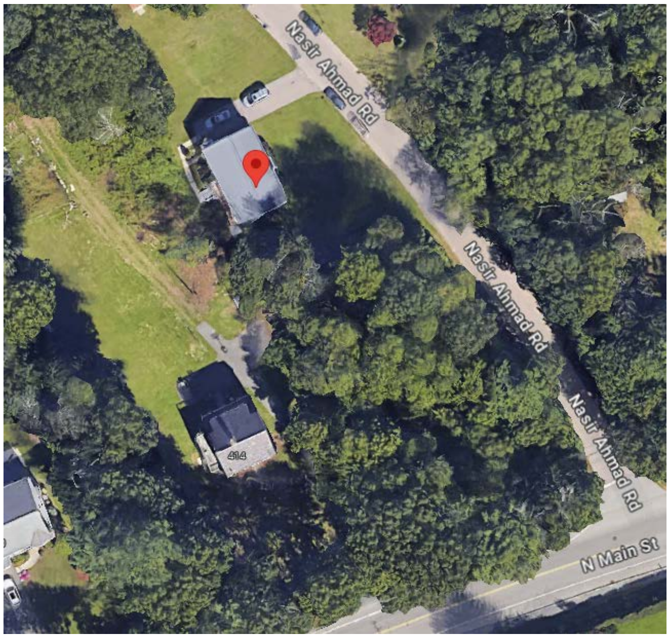
Haḍrat Khalifatul Masiḥ IV^th^ Arrives at the Mission House
4 Nasir Ahmad Rd. Sharon, Massachusetts, United States

JUNE 16/1997

حضرت خلیفة المسیح الرابع رحمہ اللہ تعالیٰ کا ورودِ مسعود

The sacrifices made by Abid Haneef and his family to establish a site for the mosque cannot be adequately conveyed, however, one can begin to imagine it based on the following narration. It is narrated that upon completion of the development of the land, Abid Haneef and his wife went to have some coffee from a café. Upon receiving their bill, the two smiled at each other, that was the last of their savings.

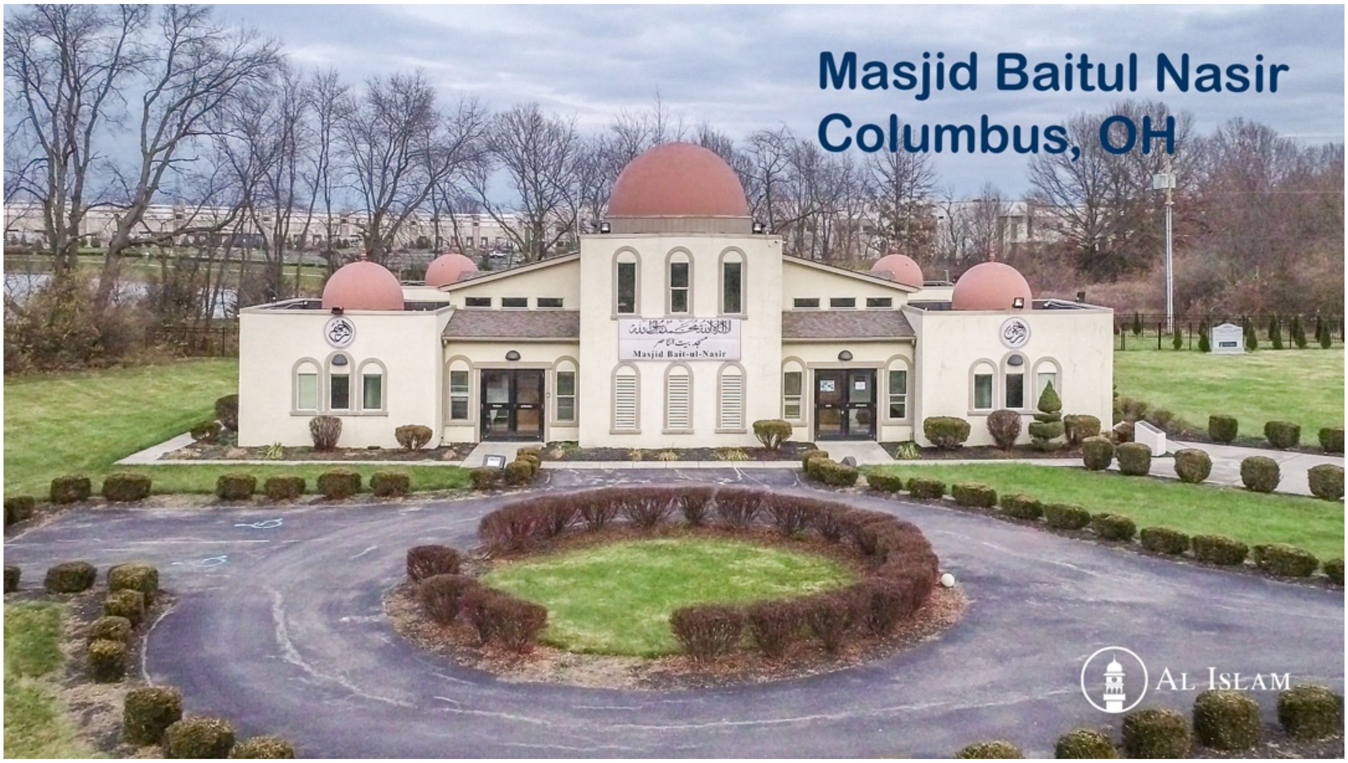
The most notable accomplishment of his tenure was the building and inauguration of Bait-un-Nasir Mosque. With the development of land in Sharon complete, the chapter looked to begin construction on their new home. In 1997 construction was completed and the inauguration of Bait-un-Nasir was blessed with the presence of Hazrat Khalifatul-Masih IV. Khalifatul-Masih IV arrived at Boston Logan airport the day of the inauguration, 16 June 3, 1997, and was greeted by the President Chapter Majeed Mian, regional missionary Daud Hanif, Dr. Ahsanullah Zafar, Dr. Karimullah Zirvi, Latif Tahir, Rashid Shams, Yousuf Lateef, and Abid Haneef along with many notable members of Jamāʿat. Khalifatul-Masih IV was taken to Bait-un-Nasir where Mulāqāt was held before the reception began.



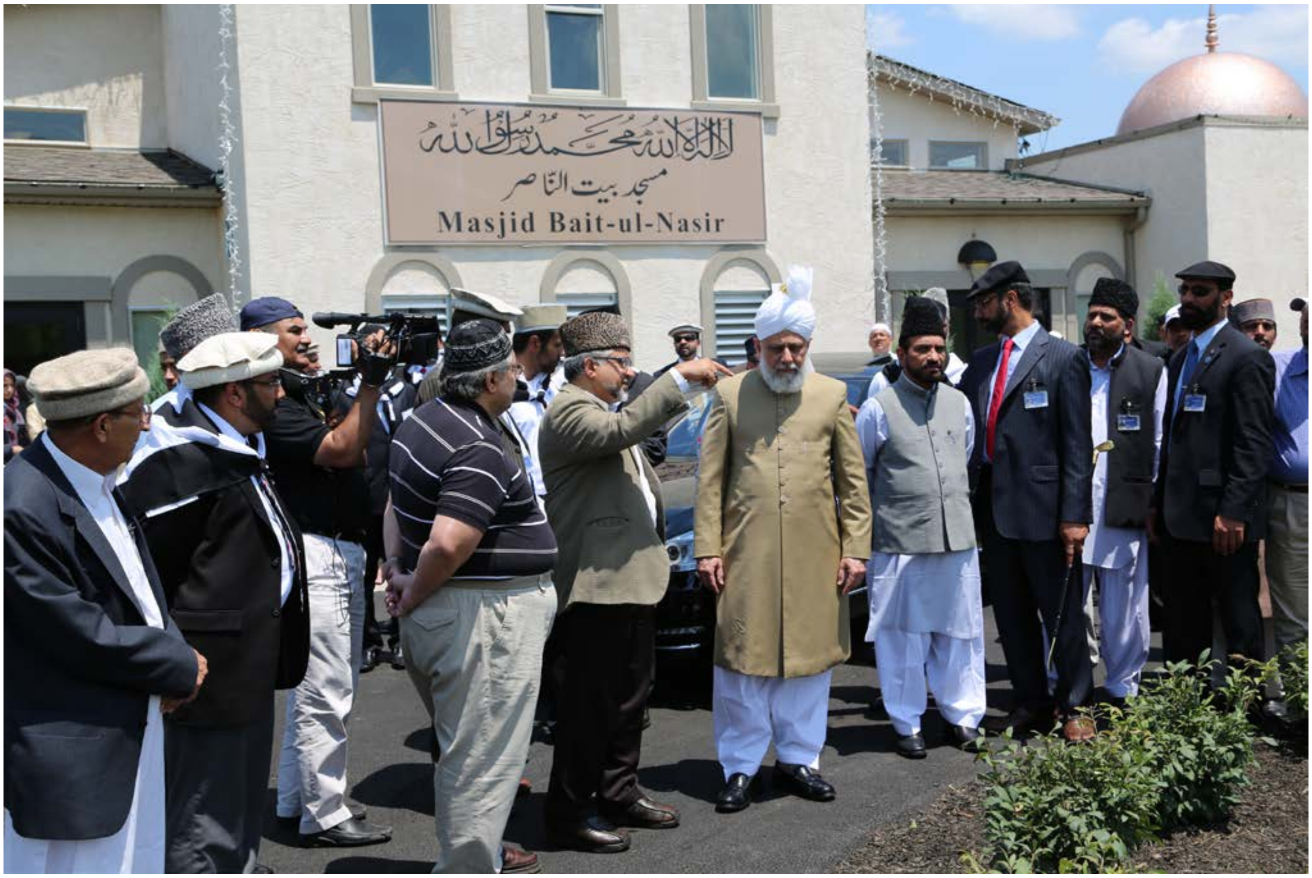
**Planning to build a larger mosque to the north of the building on the other side of the road continues.**

The inauguration was attended by an estimated three hundred guests, including local Selectman Committee Chairman Norman Katz, and received attention from local media. The Sharon Advocate published an extensive article titled, "Muslim Community Dedicates Sharon Home" on June 20, 1997. Similarly, Sentinel & Enterprise published an article titled "The Ahmadiyya Muslim Leader to Visit Massachusetts." Through these papers, the message of Islam and Ahmadiyyat reached thousands in Massachusetts. The town approved the name of the road leading to Ahmadabad as Nasir Ahmad Road, the first road to be named after a Khalifatul-Masih in the US. (The Ahmadiyya Gazette USA, July-August 1998, p. 17) (The Ahmadiyya Gazette USA, vol. 72, Nos. 10-12 and vol. 73, Nos. 1-9, October 2020-September 2021, p. 401)

# Bait-un-Nāsir in Columbus, Ohio

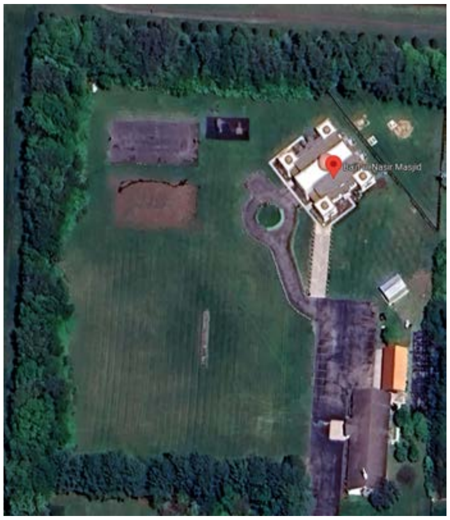

Masjid Baitul Nasir
Columbus, OH
Masjid Bait-ul-Nasir
AL ISLAM

**Front view of the mosque.**


لا الہ الا اللہ محمد رسول اللہ
مسجد بيت الناصر
Masjid Bait-ul-Nasir

**Hazrat Khalifatul-Masih V (may Allah aid him with His mighty support) visiting the site.**

حضرت خلیفۃ المسیح الخامس نے مسجد بیت الناصر کولمبس اوہائیو کا ۱۹ جون ۲۰۱۲ء کو افتتاح فرمایا۔



**The dark roofed building at the bottom is the church that was used as a mosque until the mosque at the top was built.**

**Church building with 6.5-acre land.**

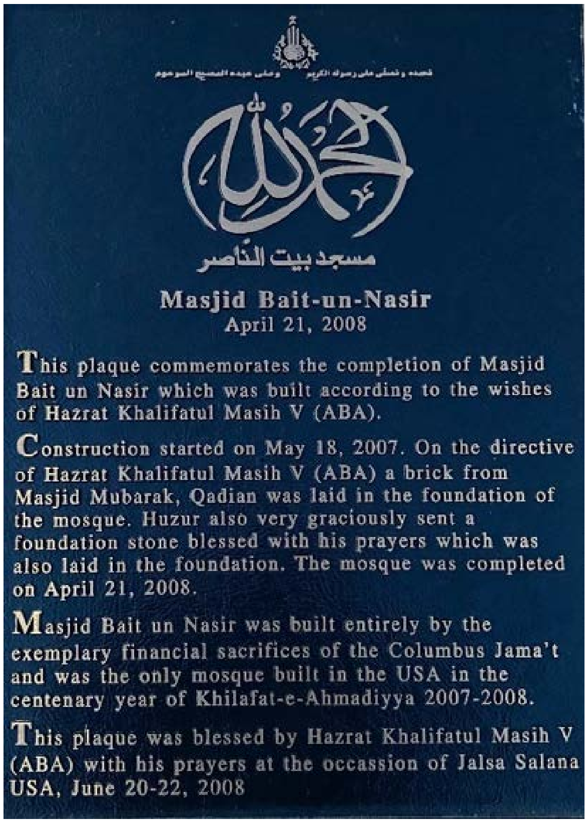
چرچ کی عمارت ساڑھے چھ ایکڑ زمین کے ساتھ

Columbus chapter was established in early 1980. Chapter meetings and Jumuʻa Prayer started to be held in 1993 either at the residences of members or at a rental community room.

In 2001, a church building was purchased in Groveport, Ohio—a suburb southeast of Columbus. The property was 6.5 acres of land on which a proper Mosque was proposed to be built. Many regional and national events were held at the Mosque including Ansar National Ijtima in 2007, Lajna National Shūrā in 2008, and many Ansar and Khuddam regional Ijtimāʿāt.

The construction of the mosque, Bait-un-Nasir, started in October 2007 in the vacant lot with an occupancy permit granted on April 21, 2008. The estimate was thought to be around $200-250 K which turned out to be $650-700 K. Columbus Chapter raised $650,000 within 4-5 months for the construction of the mosque.

Dr. Malik met Hazrat Khalifatul-Masih V many times for consultation and advice. The project never stopped and within six months—October 2007 to April 2008—the Mosque was completed for a capacity of 400-500 people.



مسجد بیت الناصر

**Masjid Bait-un-Nasir**
April 21, 2008

This plaque commemorates the completion of Masjid Bait un Nasir which was built according to the wishes of Hazrat Khalifatul Masih V (ABA).

Construction started on May 18, 2007. On the directive of Hazrat Khalifatul Masih V (ABA) a brick from Masjid Mubarak, Qadian was laid in the foundation of the mosque. Huzur also very graciously sent a foundation stone blessed with his prayers which was also laid in the foundation. The mosque was completed on April 21, 2008.

Masjid Bait un Nasir was built entirely by the exemplary financial sacrifices of the Columbus Jama't and was the only mosque built in the USA in the centenary year of Khilafat-e-Ahmadiyya 2007-2008.

This plaque was blessed by Hazrat Khalifatul Masih V (ABA) with his prayers at the occassion of Jalsa Salana USA, June 20-22, 2008

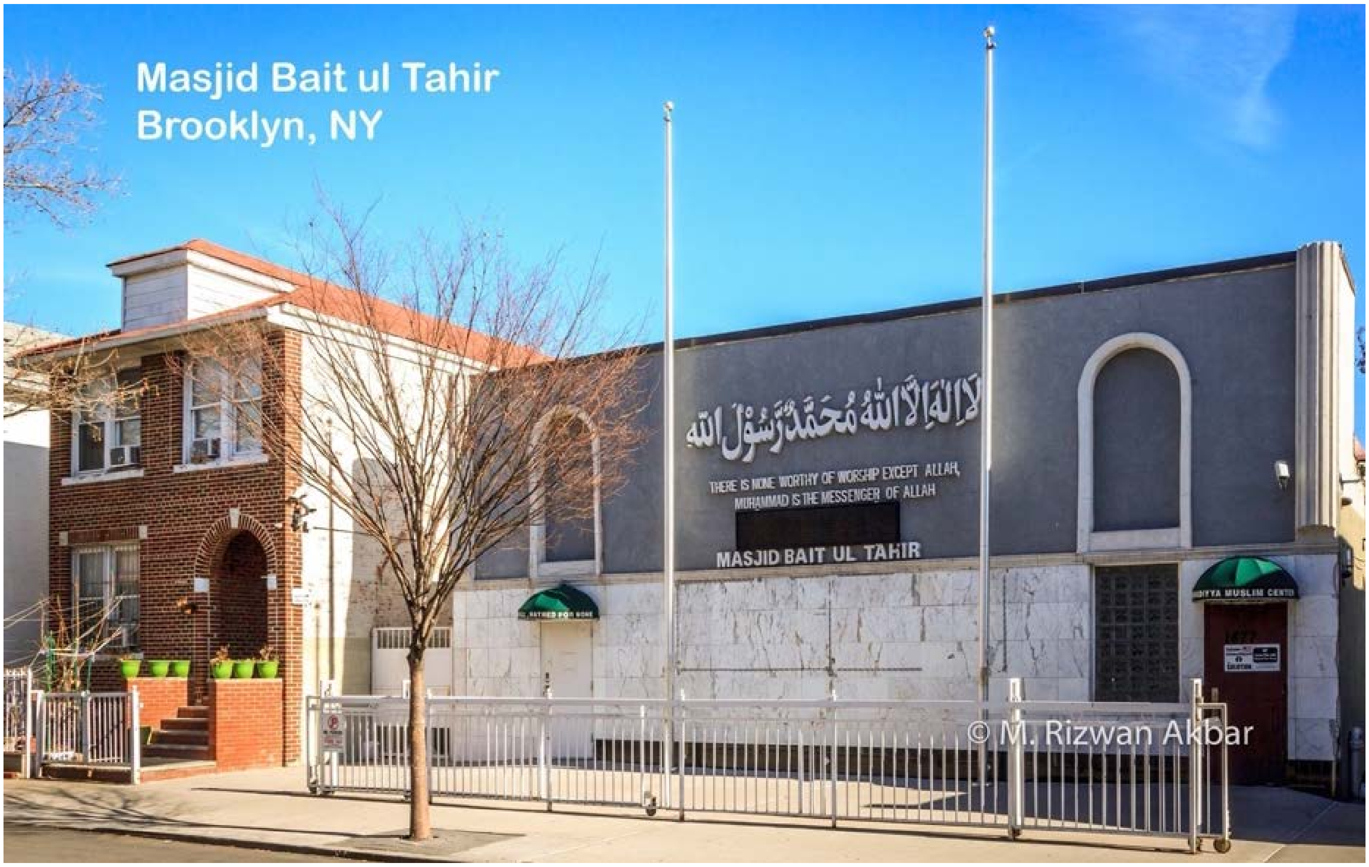
The groundbreaking ceremony of the Mosque was held in August 2007. This was the last American Mosque constructed during the first century of Khilafat. Dr. Ahsanullah Zafar, Amir Jamāʿat USA, Mir Daud, National Property Secretary, and Zaheer Bajwa from the center and Missionary Zafar Sarwar, Missionary of Great Lakes region came for the ceremony. All Local Jamāʿat members laid a brick in the foundation. Amir Jamāʿat USA led members in silent prayer. Guests and local Amila members then gathered at the President's house for dinner.

When Dr. Malik went to see Khalifatul-Masih in London, he requested Khalifatul-Masih to pray on a brick to be laid down in the foundation of the mosque. Khalifatul-Masih graciously prayed on a brick that was laid down in the Mihrab (niche) area of the mosque. He also instructed the President to request Sahibzada Mirza Waseem Ahmad, Amir Jamāʿat India, to send a brick from Mubarak Mosque, Qādiān, which was later received and was used in the southeastern corner of the mosque.

Hazrat Khalifatul-Masih V inaugurated the mosque during his visit to Columbus on 19 June 2012. About 1,000 people including members from nearby Jamāʿats attended the event. (The Ahmadiyya Gazette USA, vol. 72, Nos. 10-12 and vol. 73, Nos. 1-9, October 2020-September 2021, pp. 523-527)

# Bait-ut-Tahir Mosque in Brooklyn NY

مسجد بیت الطاہر بروک لن نیویارک

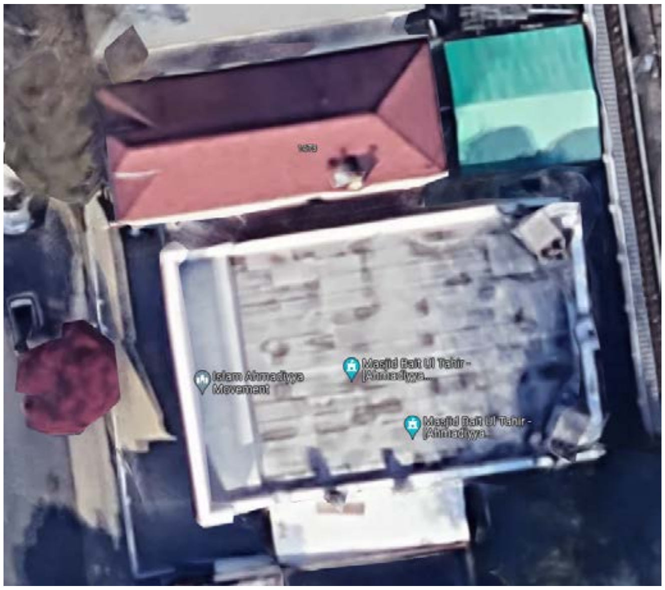

Masjid Bait ul Tahir
Brooklyn, NY
لا إله إلا الله محمد رسول الله
THERE IS NONE WORTHY OF WORSHIP EXCEPT ALLAH,
MUHAMMAD IS THE MESSENGER OF ALLAH
MASJID BAIT UL TAHIR
© M. Rizwan Akbar

**The house to the left has served as a missionary residence before its purchase.**

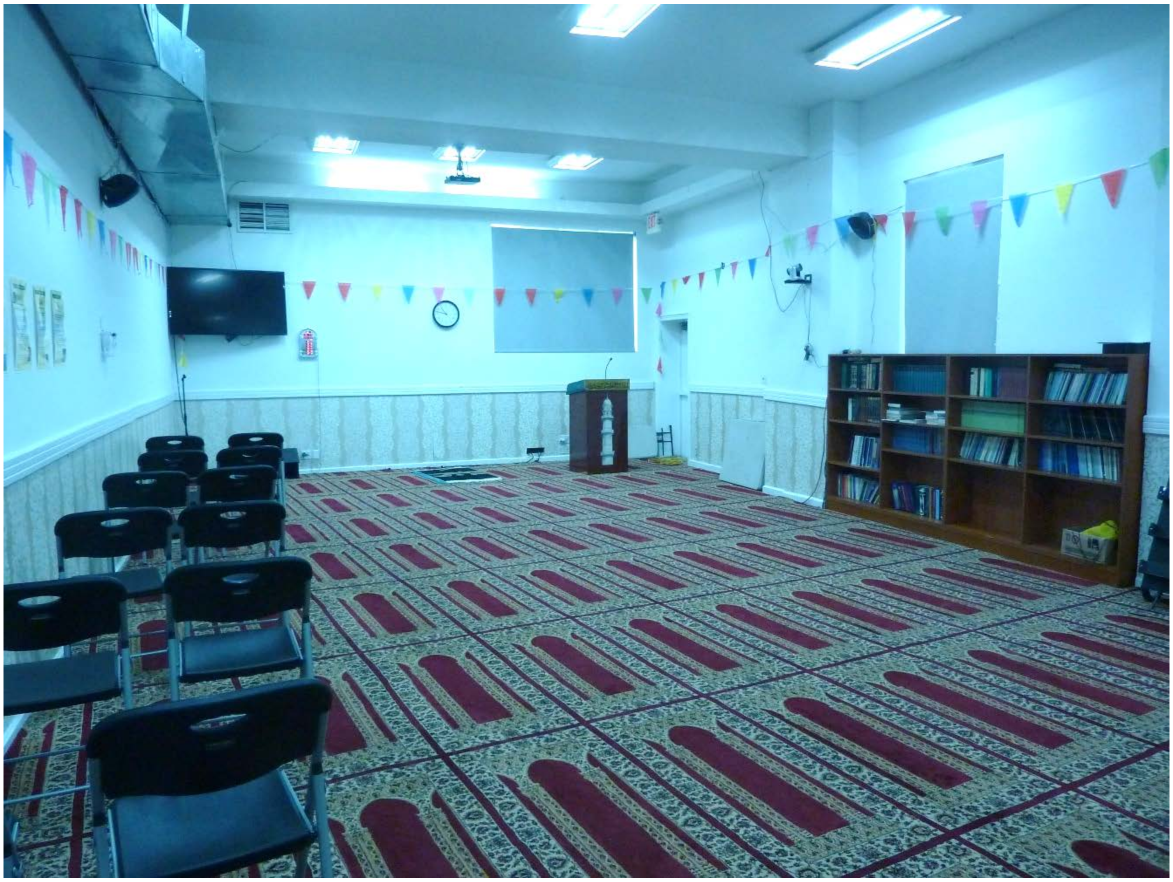
The Brooklyn chapter was established in 1996 out of the New York/Queens chapter that itself at times had its headquarters in Brooklyn. The first salat center was located on 1727 East 21st Street, Brooklyn, NY and the first president was Dr. Shahed Ahmed. In 2002, an abandoned Jewish Synagogue on 1477 West 8th Street, Brooklyn, NY, that was being used as a storage place, was purchased for about $875,000 and was converted into a mosque in 2003. This was the first mosque in the USA where money was raised through a national letter-writing campaign to Ahmadis all over the USA and getting donations from them. Later this method was used in building other mosques in the USA.

The Name of the mosque, Bait-ut-Tahir, was given by Khalifatul-Masih V (may Allah be his helper) This is the very first mosque Khalifatul-Masih V named after becoming Khalifa. (The Ahmadiyya Gazette USA, vol. 72, Nos. 10-12 and vol. 73, Nos. 1-9, October 2020-September 2021)

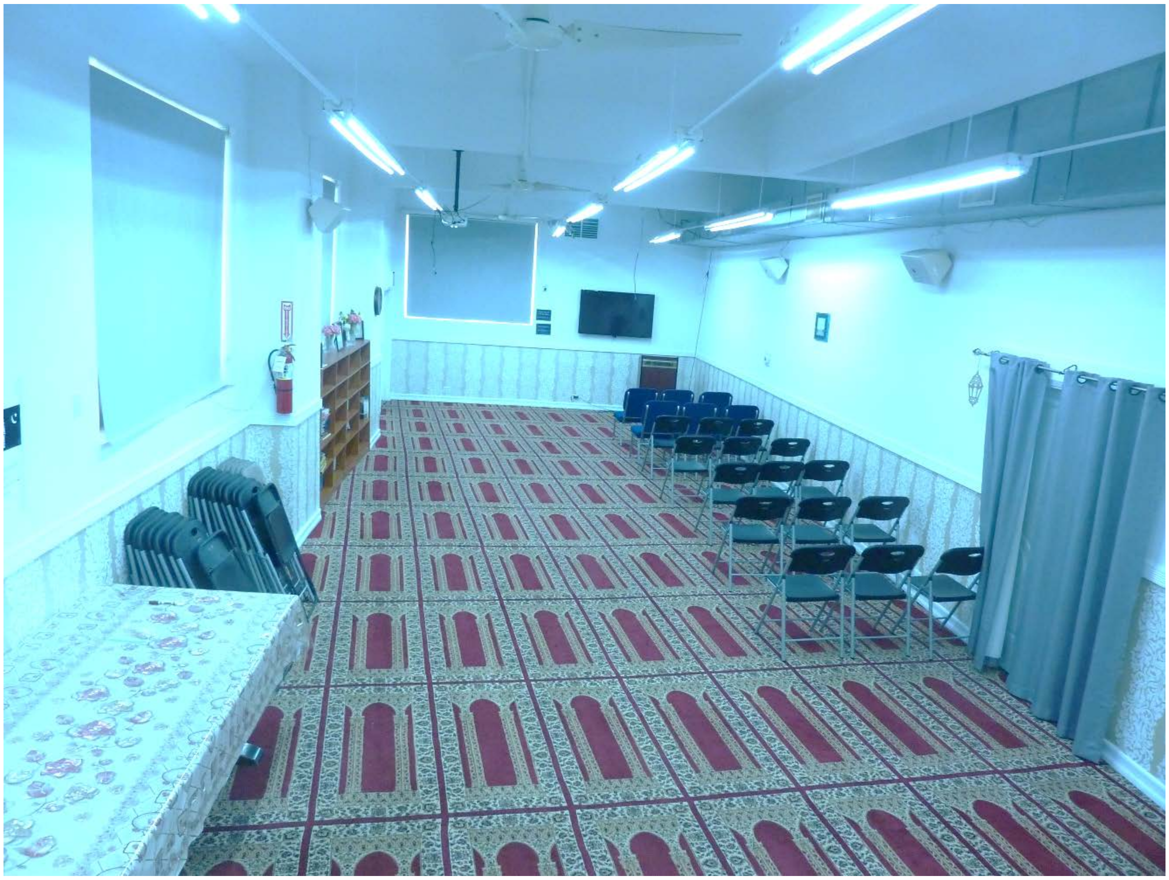
The missionary house was first rented by Missionary Inam-ul-Haq Kauser in 2007 and Missionary Daud Hanif lived there after him. It was purchased by Jamaʿat in 2011. ★


Islam Ahmadiyya Movement
Masjid Bait Ul Tahir - (Ahmadiyya...
Masjid Bait Ul Tahir - (Ahmadiyya...

**The synagogue building was acquired in 2002. The red-roofed missionary house is being renovated. The green-roofed area is used for women dining and other outdoor purposes. ★**



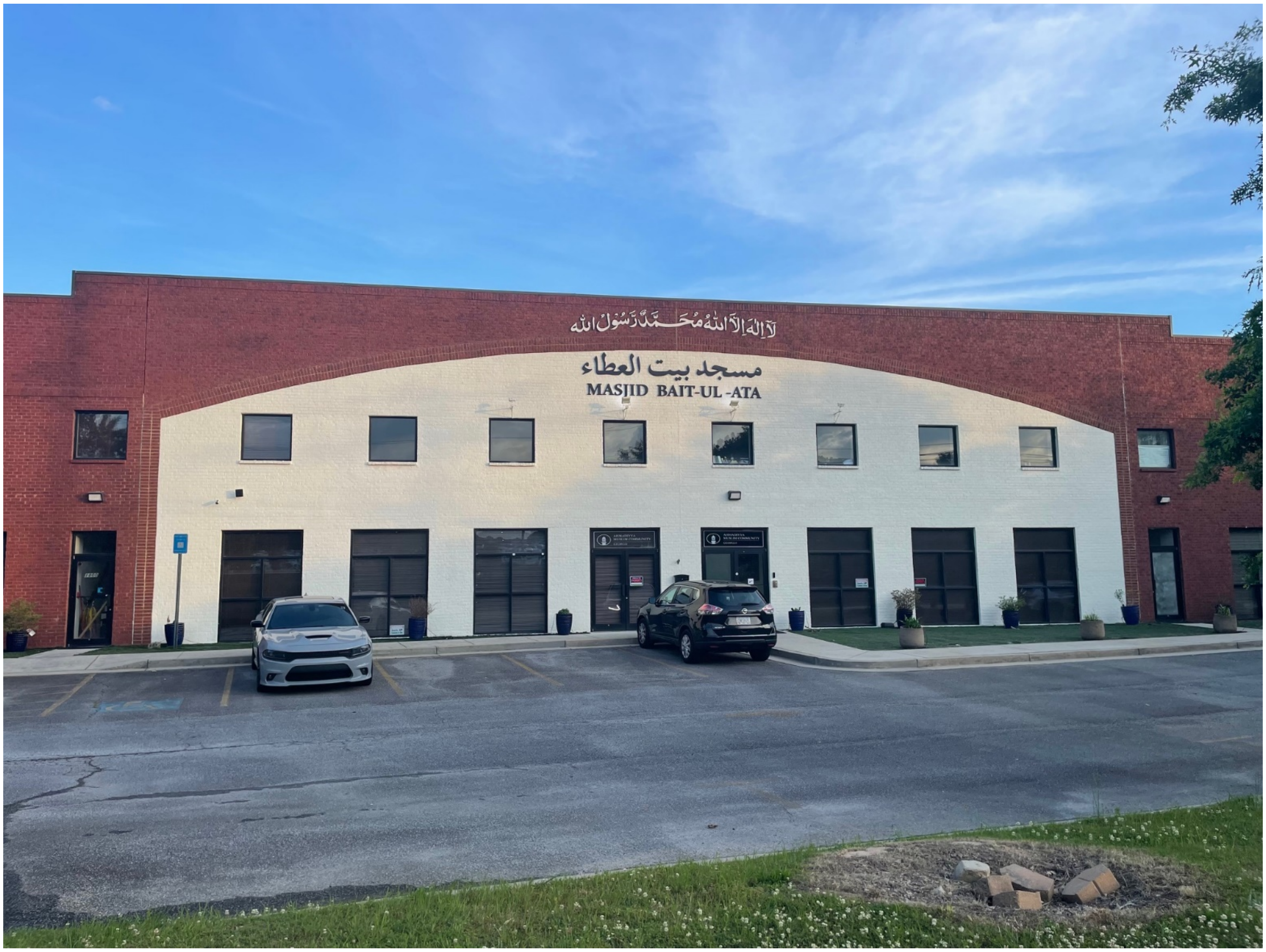
**Men’s Prayer Hall**



**Women’s Prayer Hall**

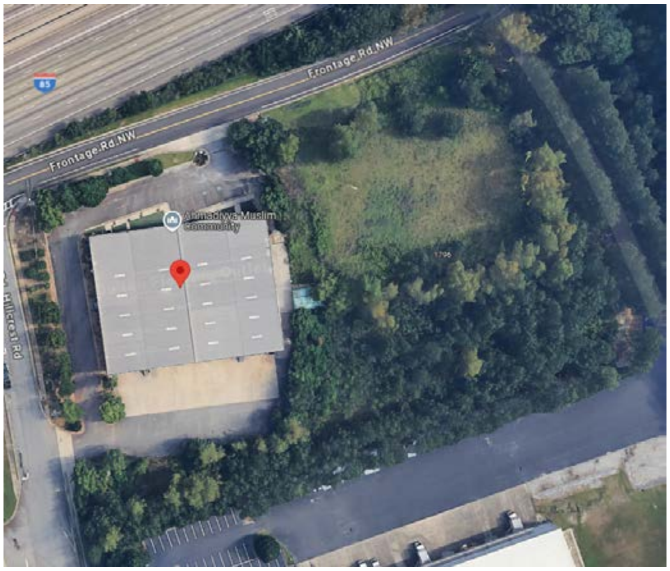
# Bait-ul-‘Ata Mosque, Atlanta, GA

مسجد بیت العطاء، اَیٹلانٹا، جارجیا


لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ
مسجد بیت العطاء
MASJID BAIT-UL -ATA

**The front of the large warehouse has been built into prayer halls for men and women, offices and meeting rooms.**

**The back of the warehouse is used for sports and other activities.**


85
Frontage Rd NW
Frontage Rd NW
Ahmadiyya Muslim Community
Hillcrest Rd
1795

**Main entrance is to the left.**

Initially, the chapter purchased a small 3,000 sq. ft. building in 2002, in Norcross GA (North Atlanta suburb) that was named Bait-ul-Baqi. However, due to the heavy influx of members from Pakistan and from other North American cities, the community grew rapidly, and this mosque couldn’t accommodate all the needs.

A commercial warehouse building was acquired in 2014. Hazrat Khalifatul-Masih V named it Bait-ul-‘Ata.

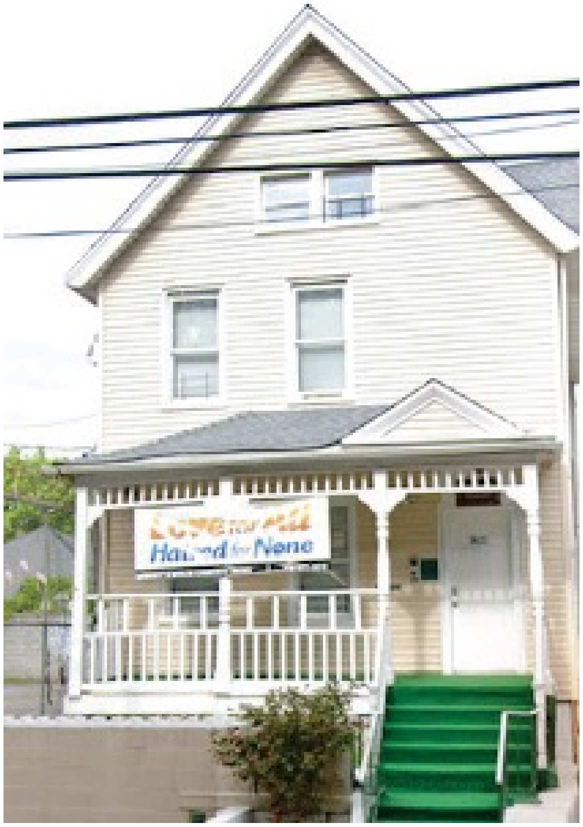
Bait-ul-‘Ata is a 27,000 sq. ft. property on 4.6 acres of land. The Mosque is located on a busy Atlanta Interstate, I-85, with 300,000 cars passing in front of the mosque every day. Chapter acquired this property through a bank auction in 2014 and converted it into a mosque with dedicated space for Prayer areas for men and women, meeting halls, Tahir Academy classes, dining and indoor sports areas, etc. The chapter uses the warehouse area as a gym with dedicated areas for dining, indoor badminton, volleyball, basketball and indoor cricket nets. The mosque is seeing continuous improvements and has added state-of-the-art restrooms for men and women with 15 sinks, 10 stalls and 3 showers. With the direction of the current Ameer, Dr. Mirza Maghfoor Ahmad, the Chapter is planning to expand to have a dedicated mosque, libraries, etc., in the near future. Bait-ul-ʻAta Mosque serves the members in Georgia and South Carolina.

We noticed a large commercial property for auction in a commercial real estate listing. By checking the zoning, we came to realize that the property was zoned for industrial use which will not allow us to use it as a mosque. But despite this, we called the county to check on zoning. The county official mentioned that we could not use it as a mosque due to industrial zoning but just before the end of the call, the county official said that he would check on some recent zoning changes in the county. To our surprise, we were told that the county had changed the zoning in the previous month that allowed us to use the property as a mosque.

As per directive from the Ameer USA, the local chapter was to raise $500,000 in 3-4 weeks before the auction. Though the majority of the local chapter were recent immigrants, it was by the sheer Grace and Mercy of Allah and exceptional sacrifice from local members that the local chapter was able to raise more than $700,000 before the auction. On the auction day, respected Ameer USA was with us on the phone constantly guiding us through the process. He allowed us to bid up to $1.285 million. The bank didn't respond for a few days after the auction but called us and told us that though another party won the bid, surprisingly they were willing to grant the auction in our favor for some unknown reason. There were many hurdles we faced while closing the property related to possession of ownership but at every step, by the Grace of Allah, we have been helped by Allah, the Almighty, in miraculous ways and finally got possession during Thanksgiving Day of 2014. (The Ahmadiyya Gazette USA, vol. 72, Nos. 10-12 and vol. 73, Nos. 1-9, October 2020-September 2021, pp. 348-9) ★

# Mission House in Bronx, New York

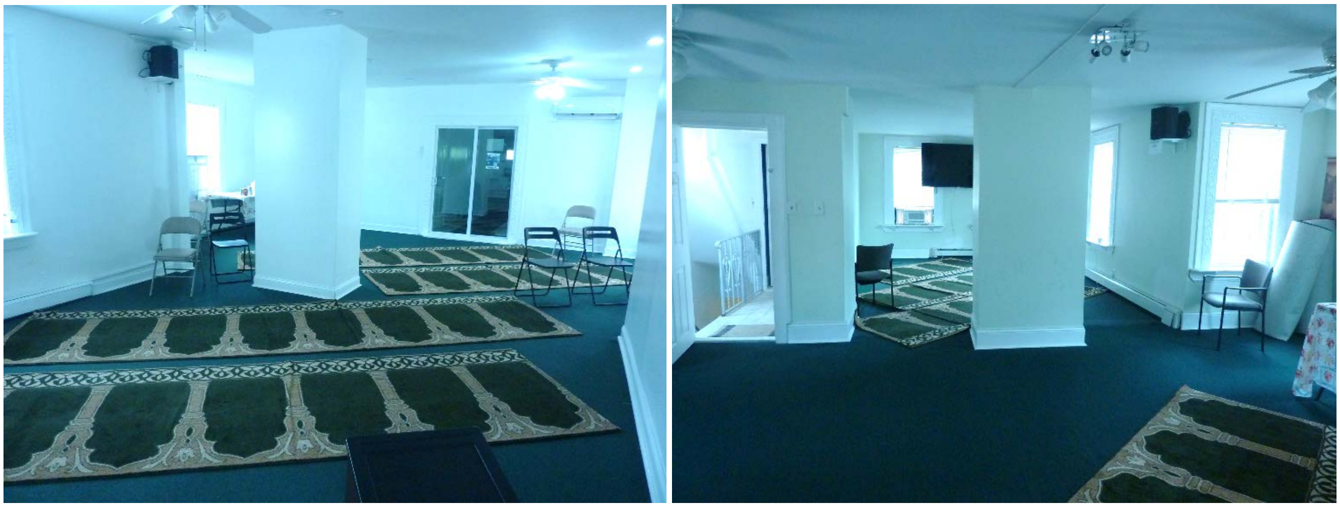
تبلیغی مرکز، برانکس نیویارک



Mission House, a residential building in Bronx, NY, located at 3421 White Plains Rd. Bronx NY was acquired on 12 March 2004. The Bronx chapter was established in 2005 as a result of the bifurcation of the Queens Chapter. The building was renovated to suit the needs of the chapter. The work of renovation was mostly carried out by its humble body of members after work hours for over a year to get the building in some functioning order.

In 2020, the Covid 19 pandemic struck the New York area, causing many devastating losses of life for the people of New York. The lockdown situation became an opportunity for the Bronx Chapter to renovate the Mission House once again to fulfill the greater demands of a growing membership. (The Ahmadiyya Gazette USA, vol. 72, Nos. 10-12 and vol. 73, Nos. 1-9, October 2020-September 2021, p. 478) ★

**View from the southwest.**

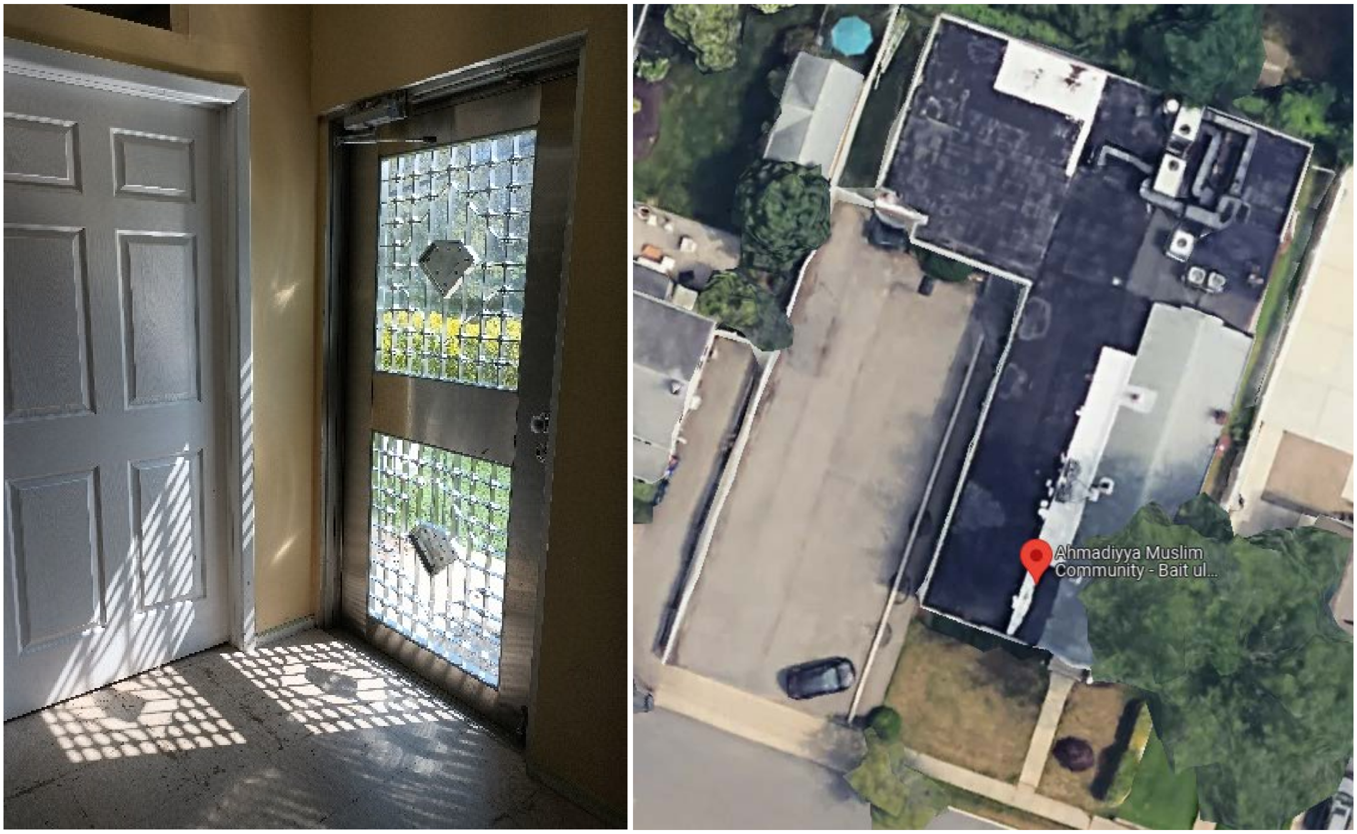


**Men’s (left) and women’s (right) Prayer Halls.**

# Bait-ul-Huda, Long Island, New York

مسجد بیت الہدیٰ، لانگ آئی لینڈ، نیویارک

Left: Prayer Hall. Right: Front entrance.



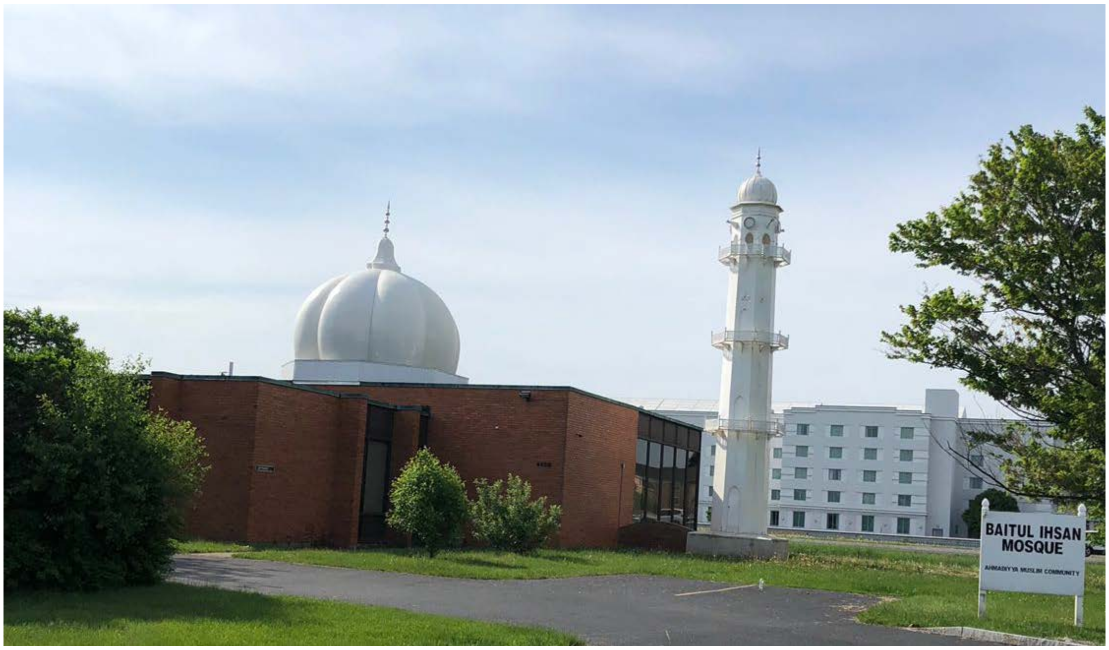
Left: Front entrance. Right A satellite view.

The Long Island circle of the New York chapter was designated a separate chapter in 2004.

The chapter congregated at the Khalil Ahmad Nasir residence from July 2004 until the purchase of a church building at 64 Union Avenue, Amityville, NY in October 2004. It was originally a school but was a church prior to the purchase. After purchase, it was converted into a mosque. Khalifatul-Masih V graciously named it masjid Bait-ul-Huda. (The Ahmadiyya Gazette USA, vol. 72, Nos. 10-12 and vol. 73, Nos. 1-9, October 2020-September 2021, pp. 504-505) ★

# Bait-ul-Ihsan Mosque in Syracuse NY

مسجد بیت الاحسان سیراکیوز، نیویارک

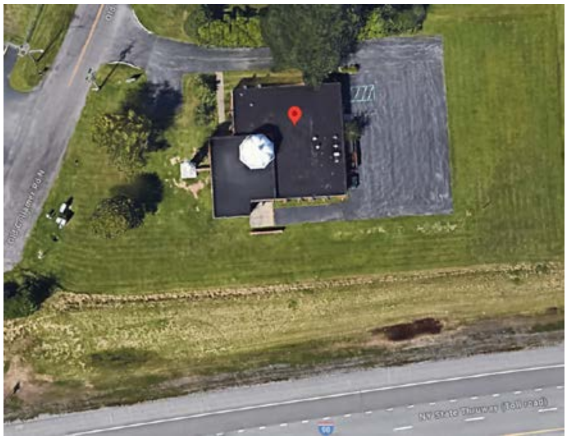


In 2005, an office building on highway I-90, in the town of East Syracuse, was purchased. There were several small rooms and bathrooms for both gents and ladies next to each other. The building needed internal remodeling befitting to the needs of the mosque.

Remodeling planning started in 2008. Work on the project started in the summer of 2009 and was completed in the summer of 2010. The opening ceremony of the remodeled mosque was officially held on May 23, 2010 by the then Nā'ib Ameer and Missionary In-Charge, Maulana Naseem Mahdi, when he graced the regional Khilafat Day celebrations of Buffalo, Rochester, and Syracuse chapters held in this mosque.

When we purchased the Mosque building in 2005, the one attraction was a neon sign on the back wall facing the highway I-90. Then regional missionary Maulana Inamul Haque Kausar saw the building and neon sign at night and highly recommended to acquire the property. When we asked the town for approval of our sign, the town declined citing the change in the town code. We kept trying for several years without avail.

Finally, we decided to try an alternative to the neon sign in the form of a dome and a minaret. It was approved by the authorities. The construction of a minaret and dome were completed by an Ahmadi builder in Faisalabad Pakistan and shipped. Installation was completed by late 2016. The Minaret is a replica of Manarat-ul-Masih in Qadian. (The Ahmadiyya Gazette USA, vol. 72, Nos. 10-12 and vol. 73, Nos. 1-9, October 2020-September 2021, pp. 501-502) ★



# Bait-ul-Amn, Phoenix, Arizona

مسجد بیت الامن، فی نِکس، ایری زونا

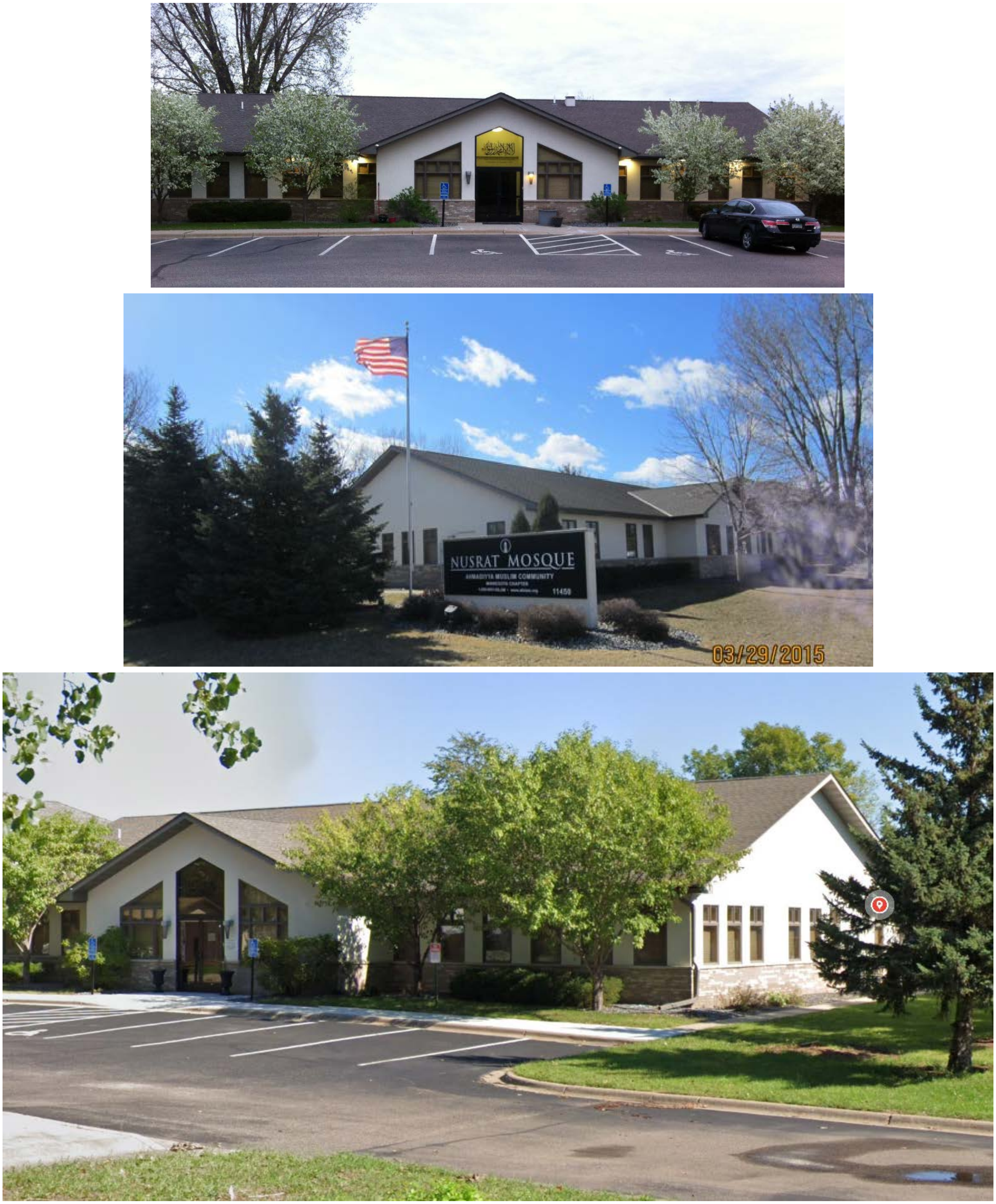
Elliot Rd
W Elliot Rd
W Elliot Rd
Bait-ul-Aman Mosque

It was not practical for the members in the Phoenix area to travel to Tucson for prayers and activities, therefore, the chapter of Phoenix was established on 1 January 1989. Before and after, local Ahmadis met at homes or in rented venues or at Dobson library hall for Jumʿah or Eid prayers. Around 1997, a place was leased in Chandler to hold activities till August 2006.

A house on a 2-acre lot was purchased in 2005 at 2035 West Elliot Road, Chandler, Arizona, and was converted to a mosque. It was named Bait-ul-Amn by Khalifatul-Masih V. (The US Khilafat Centenary Souvenir, p. 210) ★

# Nusrat Mosque in Coon Rapids, Minnesota

مسجد نصرت کُون رَیپِڑز، منی سوٹا


NUSRAT MOSQUE
AHMADIYYA MUSLIM COMMUNITY
MINNESOTA CHAPTER
11450
03/29/2015

**Front and side views of Nusrat Mosque, Coon Rapids MN [Bottom image from Google]**

In early October 1988, the then Amir and Missionary in-Charge, Sheikh Mubarak Ahmad, established St. Paul chapter in Minnesota.

The first Jamāʿat Center in rental space was established in July 2000 on University Avenue, St. Paul, which remained Jamaʿat center till May 2005.

The rented office space was convenient, and centrally located but the space was limited. Therefore, a house with a good lot size was purchased in June 2005 in Brooklyn Park Minnesota with the intention to use it as Mission House/Community Center.

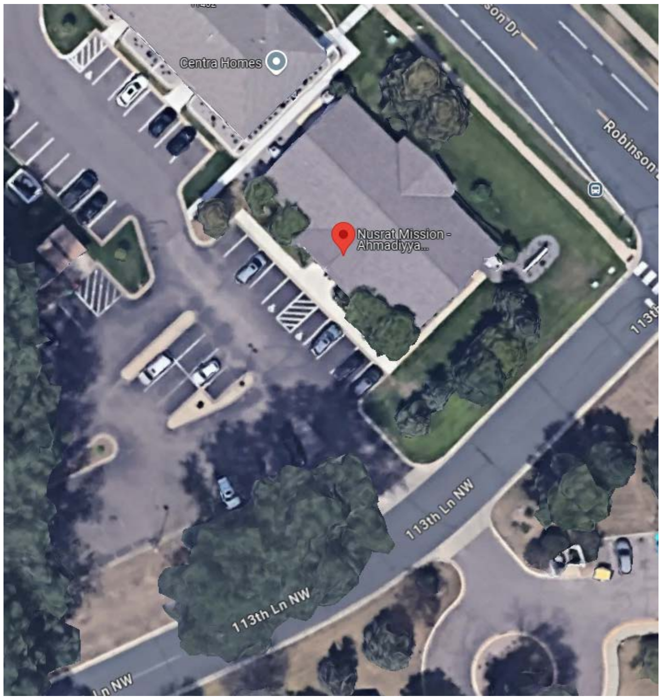
After some time, we found out that neighbors were not happy and were complaining to the city that the house was being used as a mosque for religious activities. The City put restrictions on using this house for mass gathering because this property was not zoned as a place of worship. The City Police Chief graciously offered the Conference room of Brooklyn Park Police Station, on Brooklyn Boulevard, for our Jumʿah Prayers. The chapter used this conference center for Jumʿa prayer for several months.

In 2006, while we were in mission house located in Brooklyn Park, the city leaders and police chief asked us that while our proposed mosque would be in the city of Brooklyn Park, why did we call it St. Paul Jamāʿat. We requested the Amir Jamaʿat USA to change the name to Minnesota Jamaʿat in September 2006 which was approved and we started using the name of Jamaʿat as Minnesota Chapter or Minnesota Jamāʿat. The composition of the Jamaʿat at the time was such that members travelled 30 miles to 250 miles one way to the mosque. In spite of long distances, the St. Paul Jamaʿat members maintained most of the time perfect attendance.

Although the chapter received permission to construct the mosque in Brooklyn Park but was not allowed to hold any Jamāʿat activity until it was completed and certificate of occupancy was obtained from the city. The Center gave us permission to rent a place during this interim period and we rented two rooms in the basement of the building which was used for Jamaʿat Center in 2000.

The initial estimated cost of building a new mosque was about $550,000 for 3,500 sq. ft. covered area consisting of two prayer halls, bathrooms, and a reception area. The Amir Jamaʿat USA, Dr. Ahsanullah Zafar, was of the view that majority of mosques built in USA had exceeded the estimated cost, and because of budget constraints, he was skeptic about our plan and suggested to look for an existing building.

Minnesota Jamāʿat found a property for sale in the city of Coon Rapids. The property looked suitable from the outside and inside, it was near to a highway, and easily accessible to most of the members. The building was in excellent condition, relatively newly built, and priced fitting in with the approved budgeted amount. In addition, the building was already zoned as a place of worship and was in move-in condition, with a 6,500 sq. ft. covered area, corner lot, paved parking lot for 32 cars, near to big Hwy 10 and a bus stop exactly at the corner of the building. One of the major and salient features of this building was that this was facing toward Qibla direction.



After review, Dr. Ahsanullah Zafar, Amir US, approved the purchase. The building was negotiated at the price of $485,000 including all furniture and fixtures.

The Mosque has large Prayers halls for men and Lajna, meeting rooms, a library room, office rooms, a kitchen and an eating place for men and Lajna, a large lobby area, a large basement, almost new office tables and chairs, hard-wired audio and video system with projector and screen in two rooms, and a large parking lot. With donations from members, the carpet of the whole building was replaced.

Hazrat Khalifatul-Masih V, may Allah be his Helper, graciously named the building Nusrat Mosque in September 2014. Amir USA then gave directions to sell the house in Brooklyn Park and buy a house near the Mosque for missionary residence.

The inauguration of Nusrat Mosque was held on May 23, 2015. Local news outlets including the major newspaper of Twin Cities, Star Tribune, published a story about the Nusrat Mosque based on the interview of Missionary Faran Rabbani and the president. The ABC newspaper published about the mosque's inauguration with input from Lajna, Public Affairs Secretary, and Tabligh Secretary.

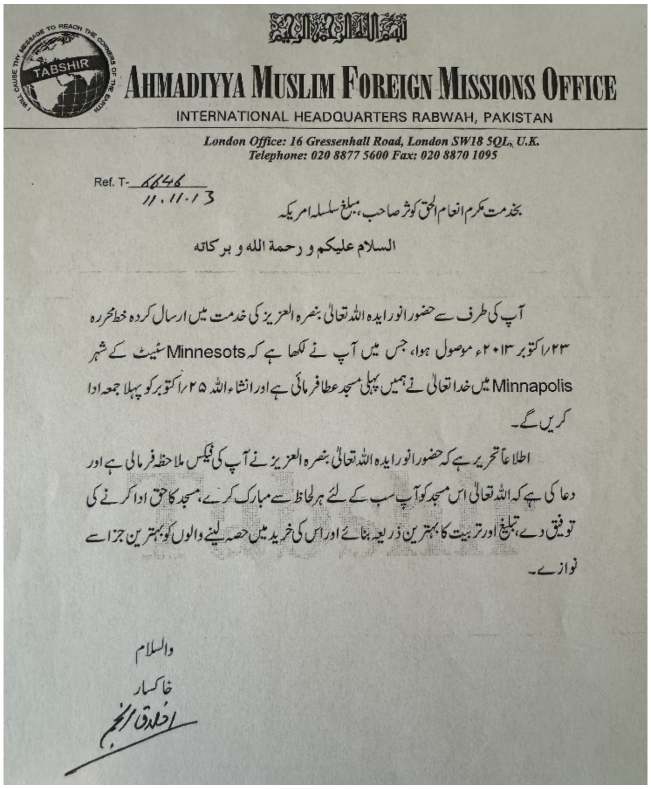
Nusrat Mosque Inauguration

***Honorable Congressman Keith Ellison speaking at Nusrat Mosque inauguration.***

Nusrat Mosque's inauguration attracted over two hundred guests which included neighbors, City of Coon Rapids officials, five State of Minnesota representatives, two local police chiefs, the Director of FBI Twin Cities, Congressman Keith Ellison, Congressman Tom Emmer, a message from Governor of State of Minnesota, Honorable Mark Dayton, and a message from US Senator Al Franken was read by his representative.

The Honorable Congressman Keith Ellison toured the mosque, reviewed the photographs exhibition in lobby area of the mosque, interacted with Minnesota Jamāʿat members, signed visitor book, and gave interview to local TV. He delivered the keynote address. He said, "This is the Community that comes to my mind when I say Islam is a religion of peace. There are some sects you can't say that about, but you can with Ahmadi Muslims."

The local CTN News, Coon Rapids TV station, visited Nusrat Mosque on Friday, October 3, 2014, to make a video about the mosque. Bao Vang and her cameraman recorded Friday Prayer and interviewed President, Lajna, and members (worshippers) to make a video about the new mosque. The CTN crew remained at the mosque for two hours, interviewing, recording sermons and Jumuʿa Prayer, and making videos of inside and outside of the mosque. The TV station ran the program on Friday, October 3, 2014, night in the evening news. The TV broadcasted the video throughout the whole week of October 6-10, 2014. A larger version or complete story was broadcast in December 2014. A video can be viewed on the CTN site (http://tinyurl.com/ctntvstp).



بسم اللہ الرحمن الرحیم

AHMADIYYA MUSLIM FOREIGN MISSIONS OFFICE
INTERNATIONAL HEADQUARTERS RABWAH, PAKISTAN

London Office: 16 Gressenhall Road, London SW18 5QL, U.K.
Telephone: 020 8877 5600 Fax: 020 8870 1095

Ref. T-6646
11.11.13

بخدمت مکرم انعام الحق کوثر صاحب، مبلغ سلسلہ امریکہ

السلام علیکم و رحمة الله و بر کاته

آپ کی طرف سے حضور انور ایدہ اللہ تعالیٰ بنصرہ العزیز کی خدمت میں ارسال کردہ خط محررہ ۲۳/ اکتوبر ۲۰۱۳ء موصول ہوا، جس میں آپ نے لکھا ہے کہ Minnesots سٹیٹ کے شہر Minnapolis میں خدا تعالیٰ نے ہمیں پہلی مسجد عطا فرمائی ہے اور انشاء اللہ ۲۵/ اکتوبر کو پہلا جمعہ ادا کریں گے۔

اطلاعاً تحریر ہے کہ حضور انور ایدہ اللہ تعالیٰ بنصرہ العزیز نے آپ کی فیکس ملاحظہ فرمائی ہے اور دعا کی ہے کہ اللہ تعالیٰ اس مسجد کو آپ سب کے لئے ہر لحاظ سے مبارک کرے، مسجد کا حق ادا کرنے کی توفیق دے، تبلیغ اور تربیت کا بہترین ذریعہ بنائے اور اس کی خرید میں حصہ لینے والوں کو بہترین جزا سے نوازے۔

والسلام
خاکسار
اخلاق انجم

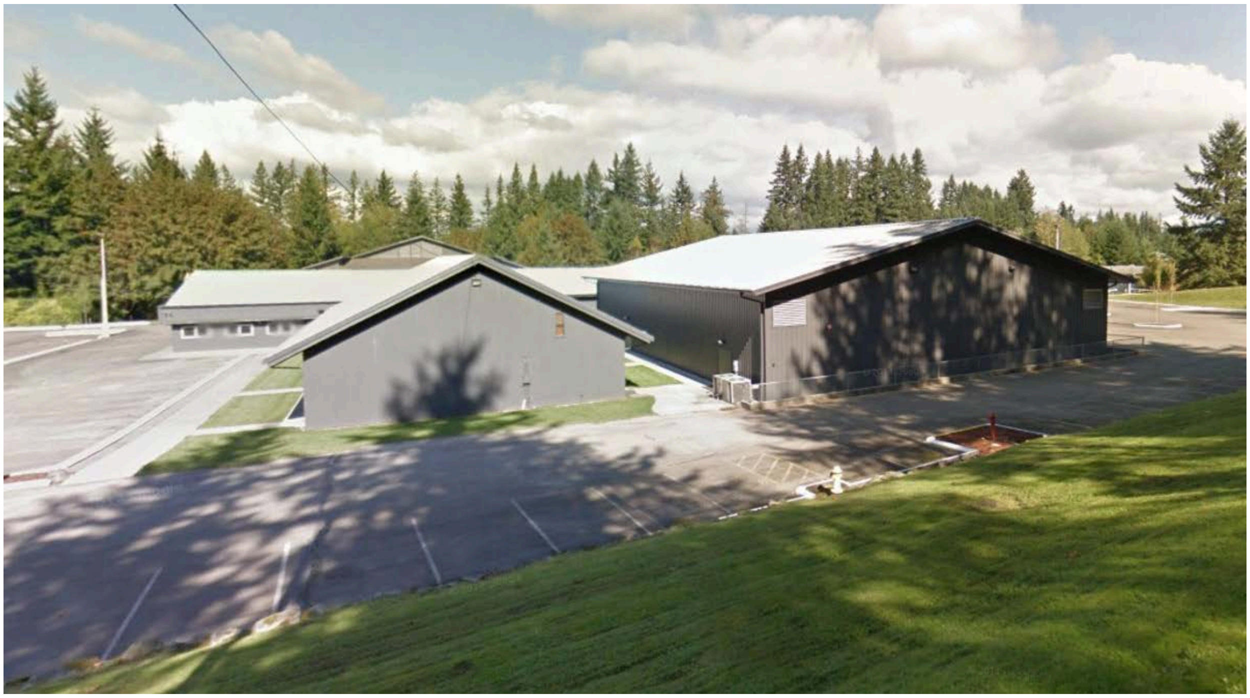
**Letter of prayers from Hazrat Khalifatul-Masih V.**

In 2016, the chapter purchased a condominium for missionary residence which is two minutes' walk from the mosque. The Condominium was fully furnished by the donations from the membership to the level of just walk in to use. ★

**Entrance to the building.**

# Seattle Mosque Complex, Monroe, Washington

سیاٹل مسجد اور ملحقہ عمارات، منرو، واشنگٹن



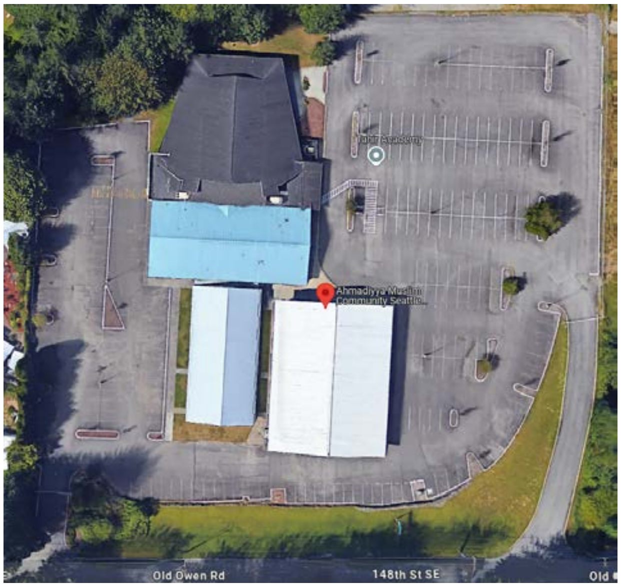
Ahmadiyya Muslim Community Center
"Love for All, Hatred for None"

The Seattle Chapter was established in the early 1970s. Hazrat Khalifatul-Masih IV (may Allah’s mercy be on him) visited Seattle in 1994. He stayed at the Hilton Bellevue.

The Jamāʿat grew significantly in the 1990s but it wasn’t until the early 2000s that the Chapter rented its first permanent facility for meetings and prayers. This proved to be a significant milestone in organizing events on a regular basis.

In 2006, Tariq Ahmad donated land at 19212 Highway 99 in Lynnwood to construct a mosque. The new facility became the focal point of all Chapter activities.

Around 2010, the membership grew exponentially due to the economic opportunities in the Pacific Northwest. This provided enormous human resources to the Seattle Chapter to hold large interfaith and outreach events.



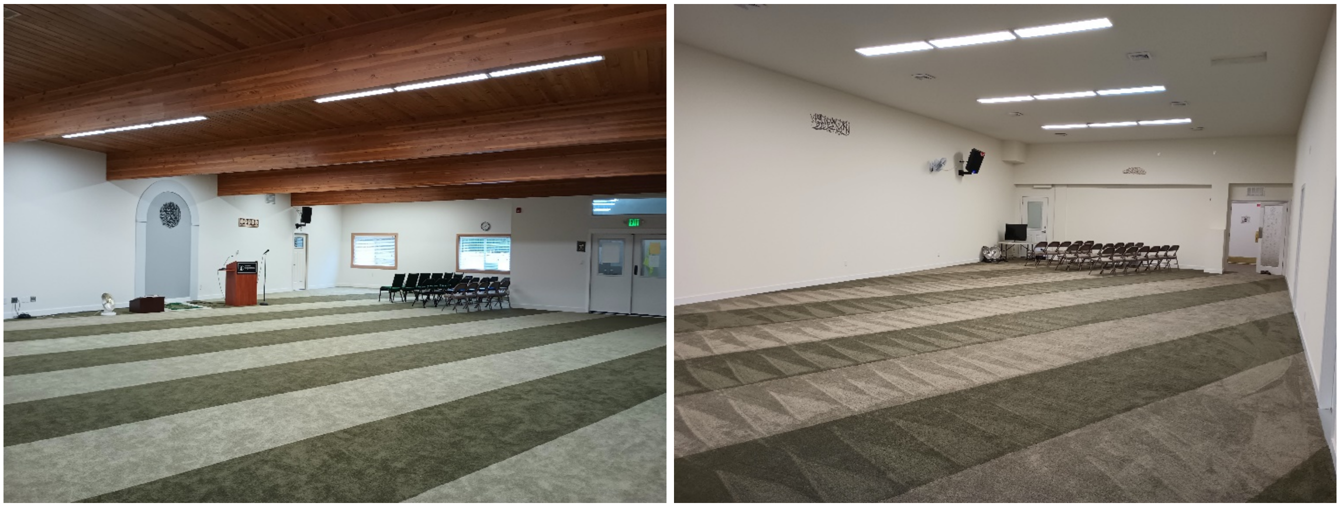
**The building with the dark roof is a large auditorium.**

**The building with light blue roof houses the prayer rooms for men and women, library and offices.**

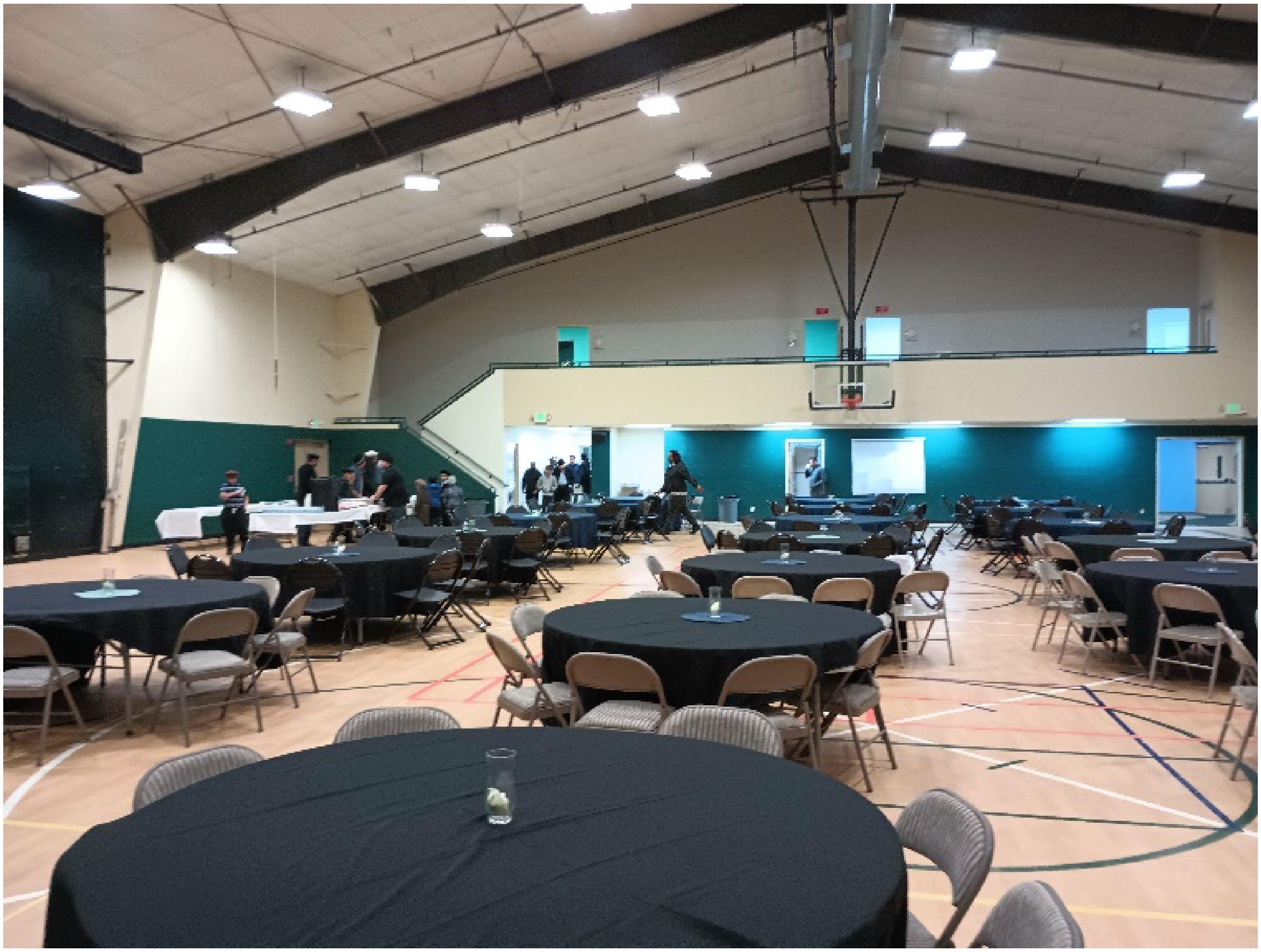
**Women’s area is this building is connected to the building with an off-white roof housing dining and sports areas.**

**The building with white roof houses a gym, sports arena and meeting rooms.**

In September 2015, the Seattle Chapter was blessed with a new facility in Monroe, Washington to meet the needs of the expanding membership. It is a 38,000 sq. ft. facility on over 8 acres of land.



**Left: Man’s prayer hall. Right: Women’s prayer hall**



**Basketball court, dining hall, gym, and meeting rooms above the kitchen. ★**

# Bait-ul-Aafiyat Mosque Florida

AHMADIYYA
MUSLIM COMMUNITY
Baitul Aafiyat Mosque

The Orlando Jamāʿat spans from Sebring, located in South Central Florida, to Tallahassee, located in the North panhandle region. The main cities that constitute the Orlando Jamāʿat are Orlando, Tampa, Gainesville, and Jacksonville. The Orlando Jamāʿat Mosque, Bait-ul-Aafiyat, is in south Orlando minutes from Orlando International Airport and popular area attractions.

Before the establishment of the Orlando Chapter in 2005, Ahmadis living in the Orlando area were part of the Miami Chapter and traveled to Bait-un-Naseer Mosque in Miami to participate in the Jamāʿat events including Eid prayers. (The US Khilafat Centenary Souvenir, p. 210)

During mid-2006, the Orlando Jamāʿat members previewed different properties in the Orlando Area and decided to purchase and convert a property into a local mosque. These efforts were successful with the immense financial sacrifice by one of our Orlando Jamāʿat members, Dr. Haris Inam Mirza. The premise at 9501 Satellite Blvd, Ste 103, Orlando, FL was purchased on November 15, 2006, Al-Ḥamdu Lillāh. Jamāʿat requested Hazrat Khalifatul-Masih V (may Allah be his helper) to request for prayers and to name the Mosque. Hazrat Khalifatul-Masih V named the Mosque Bait-ul-Aafiyat.

In September 2008, the first remodeling of Bait-ul-Aafiyat started, and the conversion of this premise in order to meet the needs of all local members. All renovations were done by Riaz Ahmad and Tariq Waheed (local Orlando members) who worked day and night. The renovations were completed in October of 2008.

In 2010, the second phase of the remodeling of the Bait-ul-Aafiyat was completed which included a kitchen area, Lajna Hall, and an additional bathroom to meet the needs of the fast-growing Orlando Jamāʿat. (The Ahmadiyya Gazette USA, vol. 72, Nos. 10-12 and vol. 73, Nos. 1-9, October 2020-September 2021, p. 339)

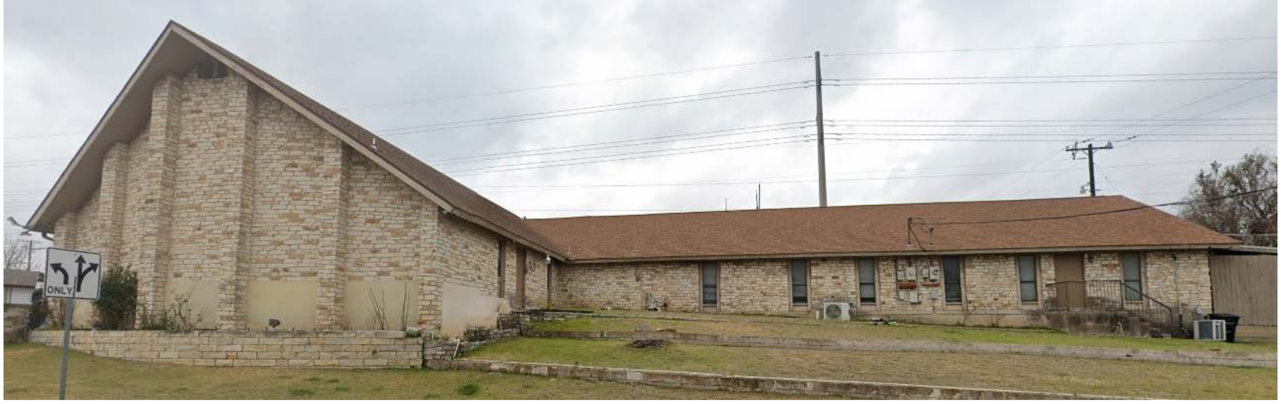
Baitul-Aafiyat Mosque

**Front view of the building [Google] ★**

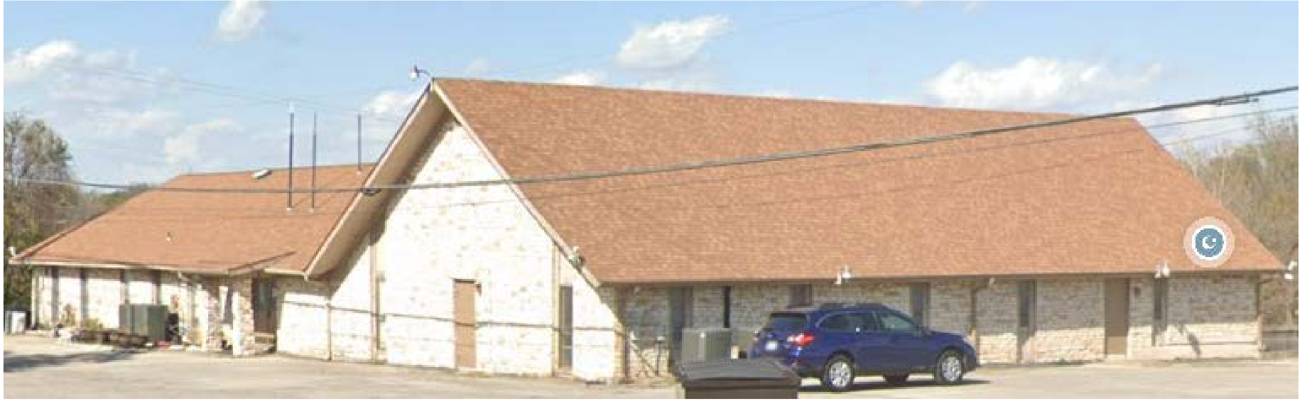
مسجد بیت اعافیت اورلینڈو فلوریڈا کے مختلف مناظر Men and women’s Prayer Halls.

# Bait-ul-Muqeet Mosque, Austin, Texas

مسجد بیت المقیت، آسٹن، ٹیکسس



**View from the northeast. [Google]**



**Southwest view. [Google]**

**Aerial view [Google]**

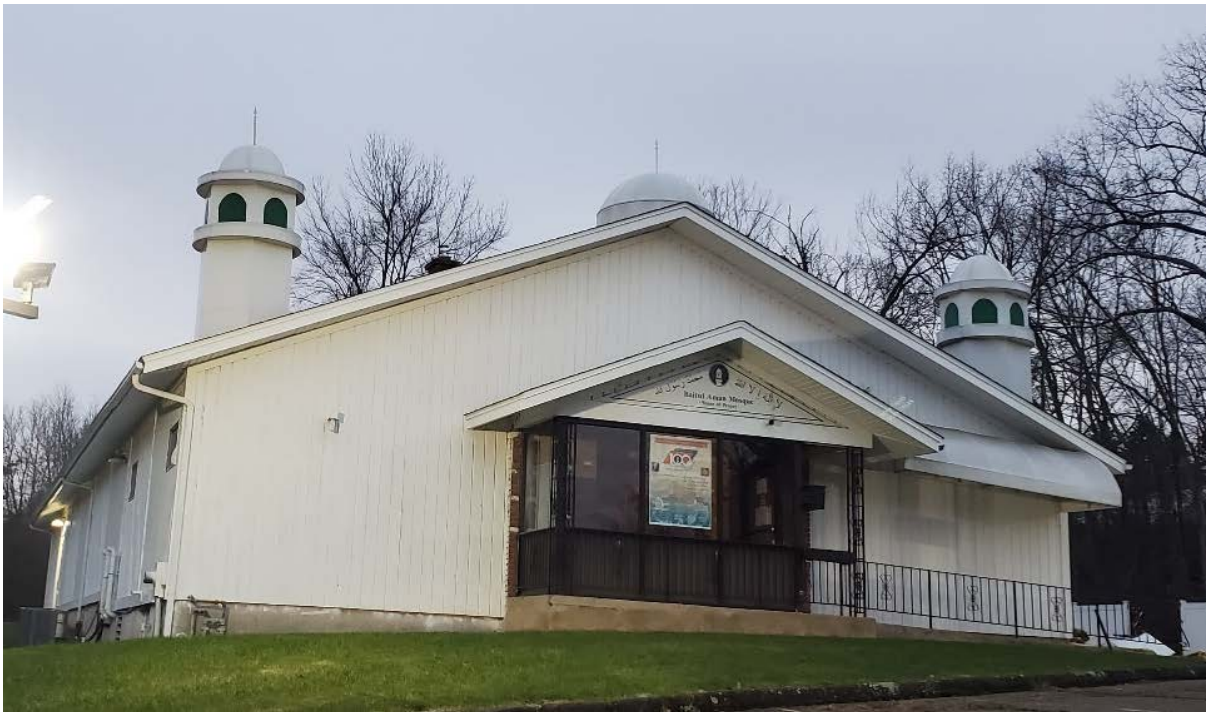
As the chapter grew, a need was felt for a dedicated place for holding Jumuʻa services and periodic events. In 2004, a house was leased temporarily in North Austin, It became the first formal office of the chapter in Austin. The activities of the chapter continued to increase, and additional families continued to move into Austin. The organization became more mature with formal events occurring regularly. As the chapter population grew to over 40 families, there was a need to find a larger place and a permanent place of worship.

In 2007, with valuable contributions from local members, a loan from a dedicated member in Houston and some help from Markaz, the chapter purchased a church from the Sweet Home Baptist Church at 800 Deep Wood Drive in Round Rock and converted into a Mosque after some renovation. Both the individual loan and the help from Markaz was paid back. Many local members put immeasurable time and exorbitant effort in renovating the mosque. This became the permanent facility for worship and community events for the Austin Chapter. To date, many members dedicate their time and efforts to maintain the mosque.

The chapter has continued to grow and evolve during the current decade. The presence of a mosque plays a significant role in increasing chapter activities. Additional converts continue to add to the membership. (The Ahmadiyya Gazette USA, vol. 72, Nos. 10-12 and vol. 73, Nos. 1-9, October 2020-September 2021, pp. 568-569) ★

# Bait-ul-Amn Mosque, Hartford CT

مسجد بیت الامن، ہارٹفرڈ، کُنیکٹیکٹ



Jehovah's Witness Kingdom Hall, a church building, in South Meriden was acquired in 2007 and was converted into a mosque. Khalifat-ul-Masih V named it Bait-ul-Amn, the House of Peace and Security. (The US Khilafat Centenary Souvenir, p. 210. Ahmadiyya Gazette, October 2020-September 2021, pp. 325-326)

**Aerial view of the building [Microsoft Edge]**

**Aerial view of the property. Main building to the north.★**

# Mahmood Mosque in Nashville, TN

مسجد محمود، نَیش وِل، ٹینیسی

Mahmood Mosque in Smyrna TN.

Maple St
Sam Davis Rd
MASJID MAHMOOD
Love for All Hatred for None

Mahmood Mosque. View from southwest. [Google]

View from west. [Google]

In the late eighties, Ahmadi families in the state of Tennessee and Alabama started meeting in houses on a monthly basis just like a chapter meeting. Religious presentations were made, and instructions were provided to the children.

In 1992, Alabama/Tennessee chapter was officially initiated. A missionary traveled from Washington headquarters and conducted elections of the chapter. Dr. Mian Muhammad Abbas was elected president. At that time, there were a total of seven families in Alabama and Tennessee. Kentucky was also included in this newly formed chapter. This is a large area spread over three states, hundreds of miles apart. Meetings were organized on a monthly basis and were rotated between different cities.

View from northwest. [Google]

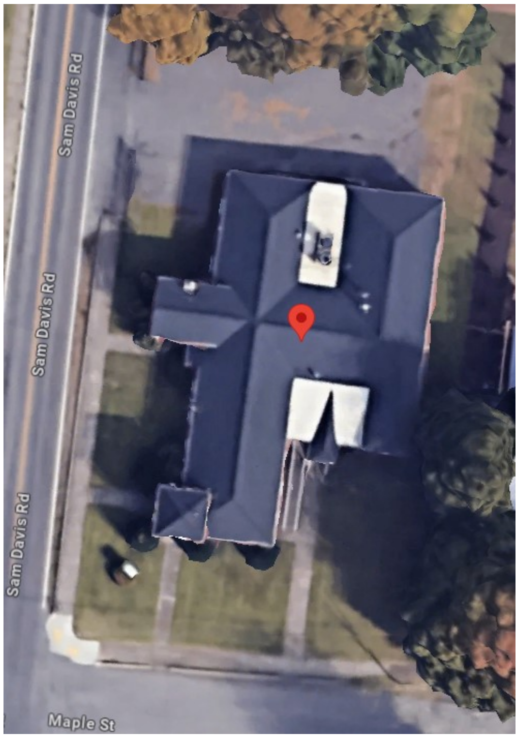
Gradually additional families moved into the area and the numbers kept increasing. Main cities where Ahmadi families settled were Nashville, Huntsville, Chattanooga, Lexington, Somerset, and Memphis. Regular monthly meetings were held in houses on a rotational basis. Members travelled hundreds of miles to participate.

A church building was acquired in August 2008. Hazrat Khalifatul-Masih V named it as Mahmood Mosque.

The newly acquired mosque was a church therefore no zoning permissions were necessary. The total area of the church was around 5,500 square feet. It was an old building and required renovation. Over the next few months renovations were carried out. Prayer halls were made. A separate bathroom was built for the Lajna. Meeting space was organized. The kitchen was completely renovated with new cabinets, appliances and countertops. A sign was posted outside the mosque bearing the logo of Jamāʿat Ahmadiyya and name of the mosque.

**View from south of the building. [Google]**

The mosque was officially opened in March 2009. Several prominent personalities of National Jamāʿat, USA came for the occasion, including Missionary Naseem Mahdi, and Missionary Azhar Hanif. Many local people and local media attended the ceremony. The account was published in the local media. (The Ahmadiyya Gazette USA, vol. 72, Nos. 10-12 and vol. 73, Nos. 1-9, October 2020-September 2021, p. 293)

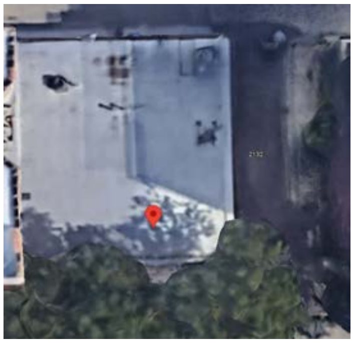


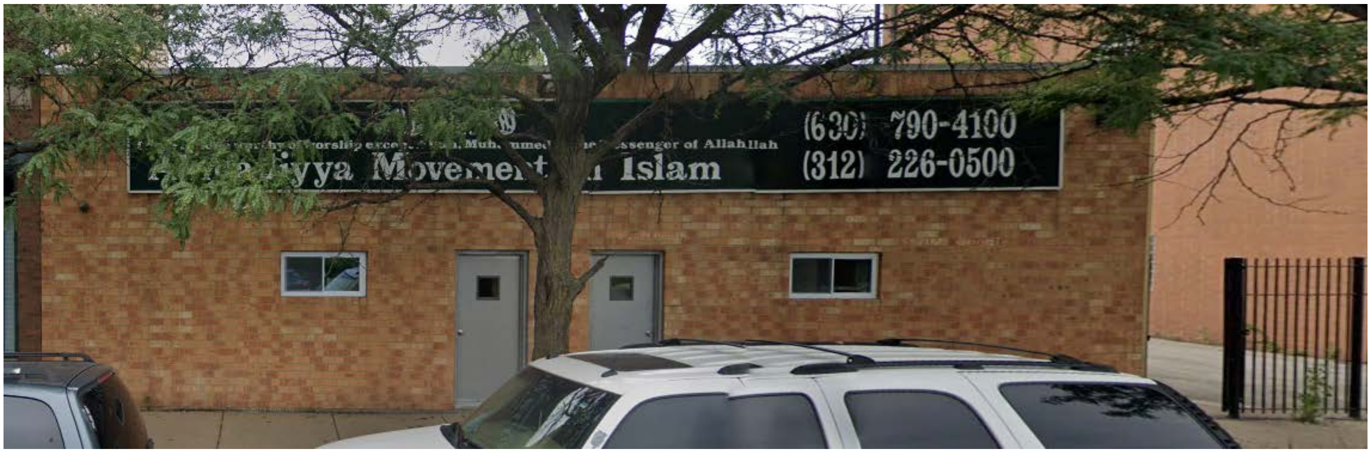
**An aerial view of the building. [Google]** ★

# Van Buren Center in Chicago IL

وَین بیورَن شکاگو اِلَّنائے

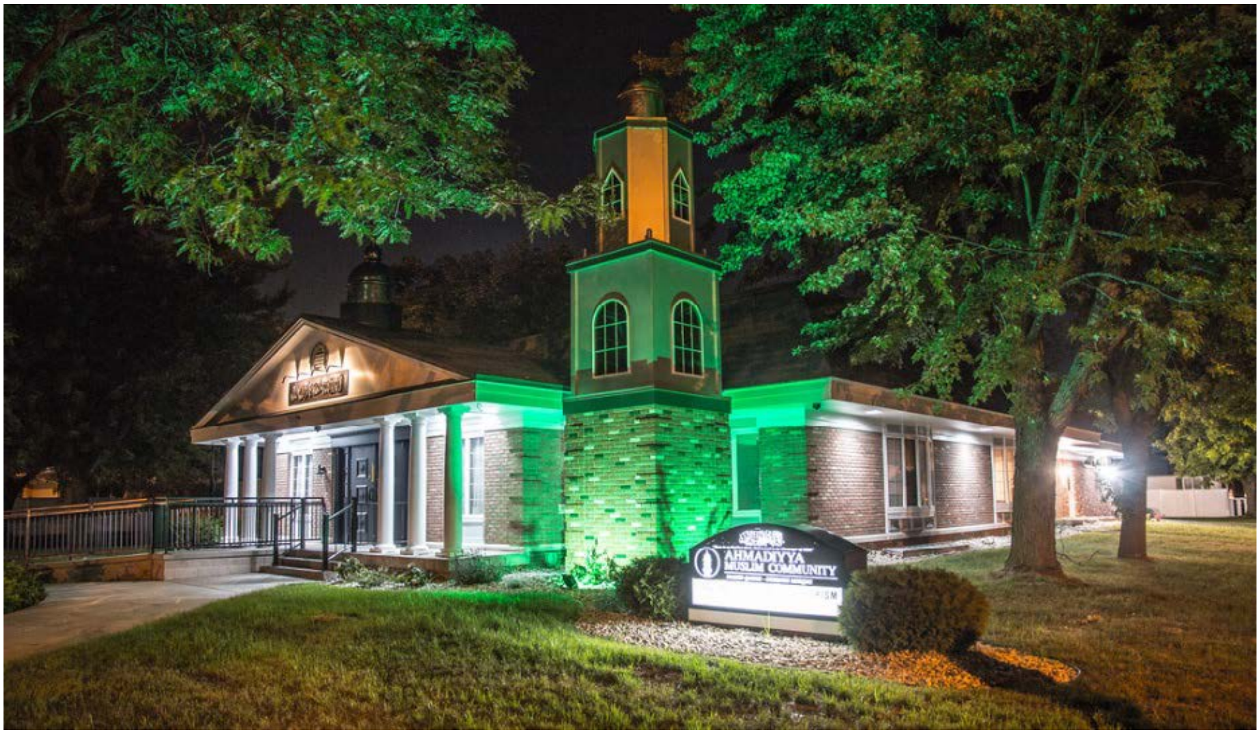
**Right: An aerial view of the property. [Google]**



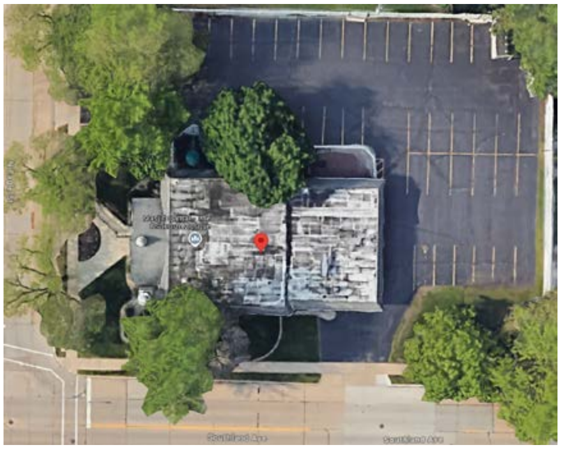


**Van Buren Center at 2134-36 W Van Buren, Chicago Illinois, a small commercial unit, was acquired in 1997. [Google]** ★

# Qamar Mosque, Oshkosh, WI



**Qamar Mosque, Oshkosh WI, established in 2010.**



مسجد قمر، آش کاش، وِسکانسَن کی عمارت ۲۰۱۰ء میں خریدی گئی۔

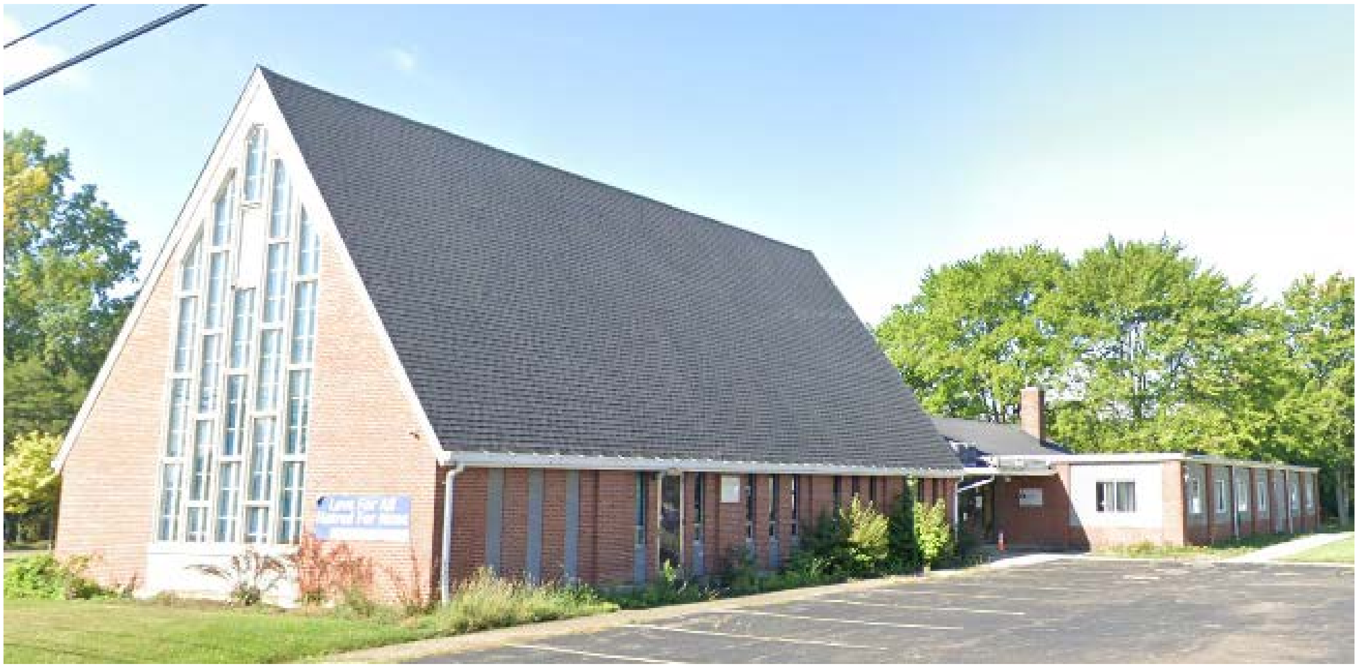
Khurram Fuaad Ahmad arrived in Oshkosh in 1986 to pursue higher education in computer science at the local University of Wisconsin in Oshkosh.

The Oshkosh Jamāʿat was established in 2003. Khurram Ahmad was elected the president of Oshkosh Jamāʿat. The basement of his house was used for activities. In the year 2004, he moved into a different house where access to the basement was provided from outside for the convenience of the members.

An existing building was purchased in 2010 and converted into a mosque. (The Ahmadiyya Gazette USA, vol. 72, Nos. 10-12 and vol. 73, nos. 1-9, October 2020-September 2021, pp. 611-613) ★

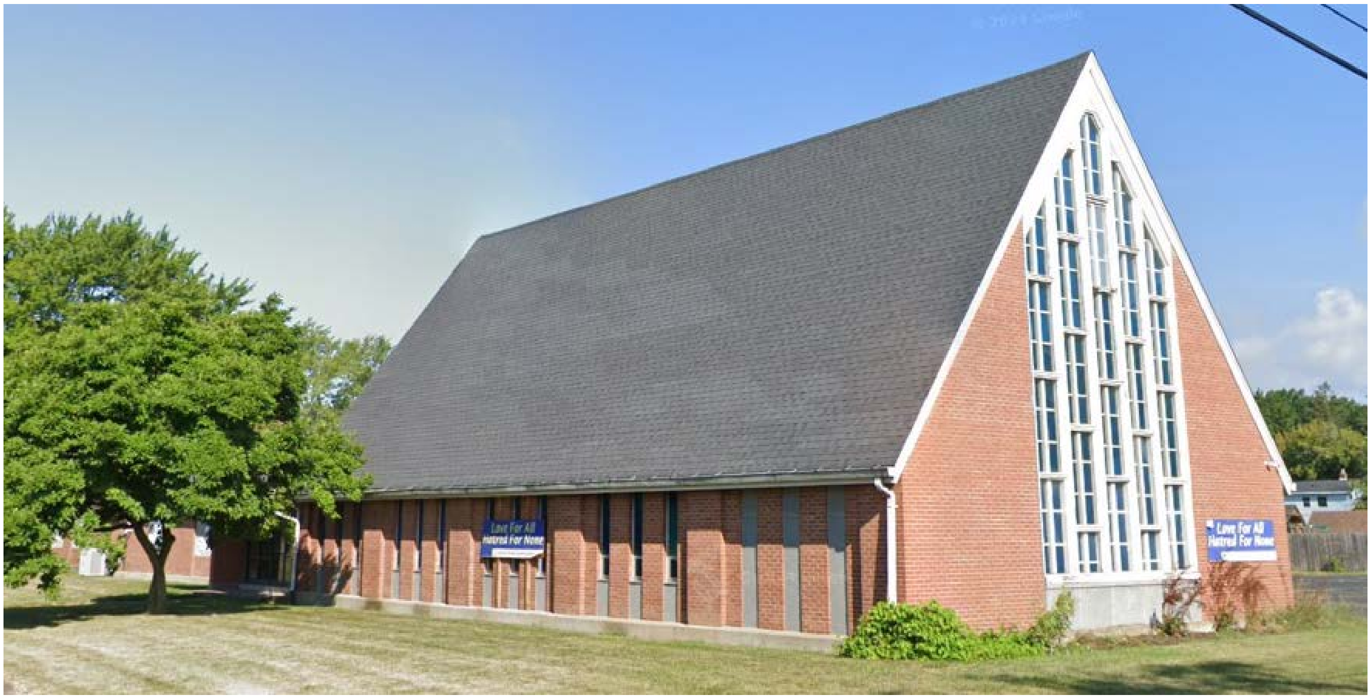
# Bait-ul-Mahdi Mosque, Buffalo, New York

مسجد بیت المہدی، بَف لو، نیویارک


Love For All
Hatred For None

9610 Colvin Blvd, Niagara Falls, NY. View from northeast. [Google]

نیاگرہ فالز میں مسجد مہدی


Love For All
Hatred For None
Love For All
Hatred For None

View from southeast. [Google]

نیاگرہ فالز میں مسجد مہدی

View from south. [Google]

View from northwest. [Google]

Initially, the western New York area was part of the Rochester chapter. Members from the Western New York area would typically travel to Rochester for various Jamāʿat activities. It was in early 2004 that it was decided by Dr. Naseer Tahir, then president of the Rochester Jamāʿat, to create a Buffalo Halqa (circle/subsection) for the convenience of the members in the Western New York region, who would otherwise travel anywhere from 90 minutes to two hours to attend Jamāʿat meetings in Rochester. Dr. Naseer Tahir and Missionary Daud Hanif announced creation of the Buffalo Halqa at a meeting, probably on Saturday 20 March 2004, in the basement of the residence of Dr. Nasir Khan, and he was appointed the Halqa Leader.

96th St
97th St
Masjid Mahdi Ahmadiyya Muslim
Colvin Blvd
Colvin Blvd
Colvin Blvd
Colvin B

An aerial view. [Google]

Various activities were held at the homes of the members. However, there was a growing sentiment that Buffalo Halqa/Circle should become a separate chapter. To this effect, permission was sought from the national headquarters. Upon their approval, Buffalo chapter elections were held on 10 September 2005 in Rochester. The election proceeding was presided by the northwest regional missionary, Missionary Inamul Haq Kauser (currently Ameer Jamāʿat Australia). Approval for the new Buffalo Jamāʿat Amila members was received on 21 October 2005.

Soon after the chapter was formed in Buffalo, there was a need for a mosque. Several places were looked at for use as a mosque. It was realized that constructing a Mosque from scratch would take a huge amount which was realistically beyond the reach of the members of the chapter.

After looking at several buildings, Church of the Rock, located at 9610 Colvin Blvd., Niagara Falls NY, was chosen as the site for our new mosque. Members were requested to donate for the Buffalo Mosque fund, and we were able to raise enough money locally to close the deal without any financial assistance from the national headquarters. The church building was acquired on 15 October 2010.

The Friday prayers were held on the same day, led by Maulana Naseem Mahdi. Later, Khalifatul-Masih V Mirza Masroor Ahmad named the building Mahdi Mosque, may Allah aid him with His mighty support. (The Ahmadiyya Gazette USA, vol. 72, nos. 10-12 and vol. 73, Nos. 1-9, October 2020-September 2021, pp. 482-3) ★

# Bait-ul-Majeed Mosque in Buffalo NY

Buffalo chapter membership is persistently increasing due to the higher cost of living in downstate New York. There is a trend for members to move to Buffalo NY, and other upstate NY cities. Buffalo is one of the settlement locations for refugees. Ahmadi refugee families migrate and settle here. Here and there a member or a family, in an unsuccessful attempt to migrate to Canada, ends up settling in Buffalo NY.

Membership doubled by 2020 compared to what it was when Masjid Mahdi was acquired in October, 2010, therefore, a need was felt to get a new place which could accommodate the current and future needs.

In September 2021, Dr Muhammad Zafar Iqbal, president of the chapter at the time wrote to the Ameer USA apprising him of the situation.

Ameer USA responded with instructions to look for a new property after a discussion with the local Amila and members of the local chapter.

After a thorough discussion in the Amila and chapter membership, the search for a new place was started in October/November 2021 with guidance from National Property Secretary.

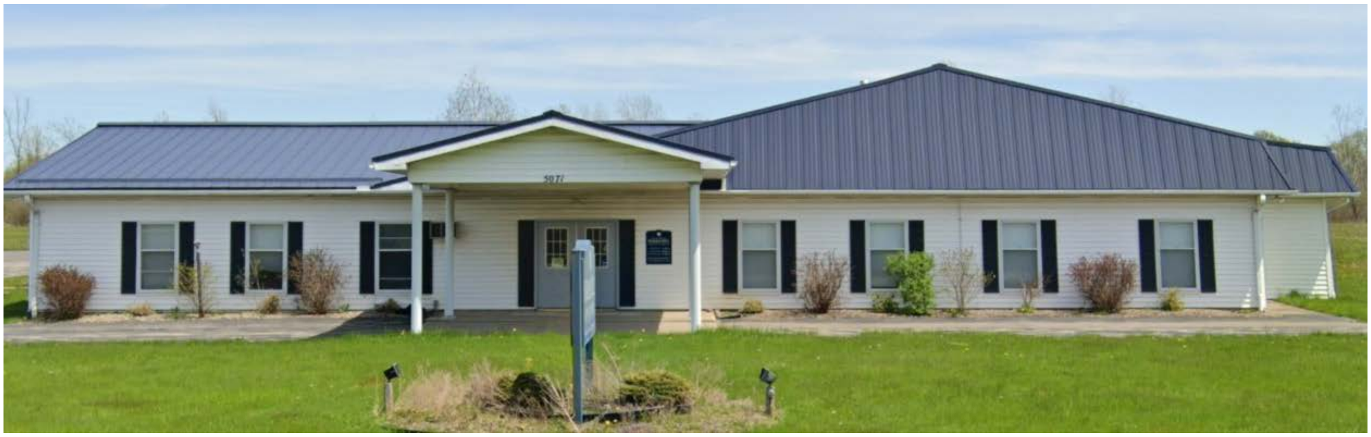
A church building at 5071 Harris Hill Road Clarence NY was acquired on April 28, 2022.

Hazrat Khaliftul-Masih V, may Allah be his Helper, blessed it with the name, Bait-ul-Majeed.

The property is a 4,600 sq. ft. single-story building with two large halls, five adjacent rooms and sixty parking spaces. It fulfills the current needs reasonably well. However, the main attraction of this parcel is that it is 5.2 acres of flat land, zoned and ready to build a purpose-built mosque. Then the existing building could be used for meetings and extracurricular activities including missionary's residence.

Harris Hill Rd
Harris Hill Rd
Harris Hill Rd

**A second mosque for Buffalo at 5071 Harris Hill Road, Clarence NY (April 2022) [Google]**

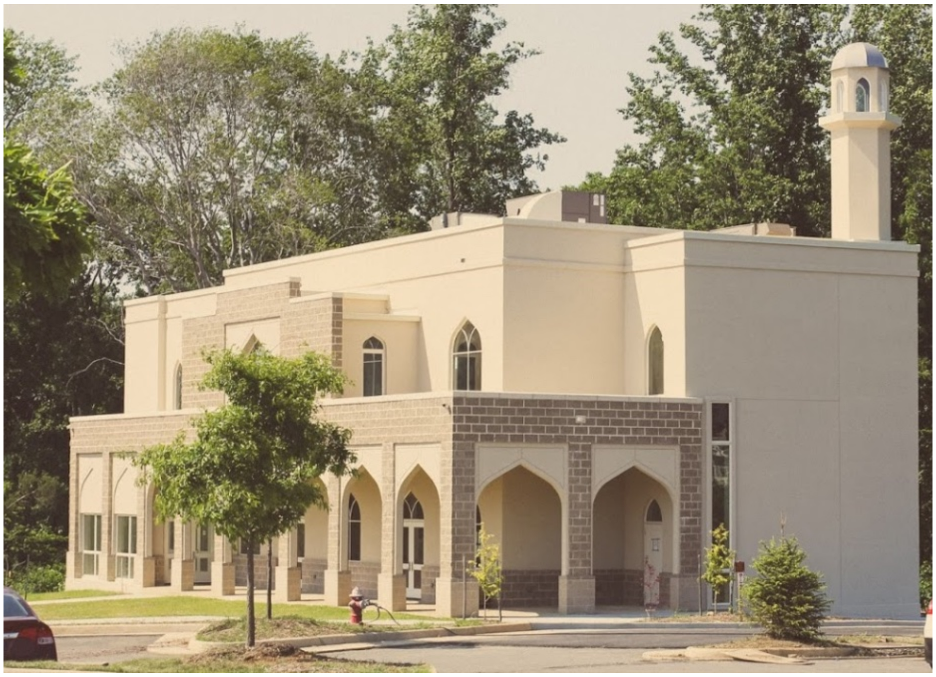


**View from the west. (Google)**

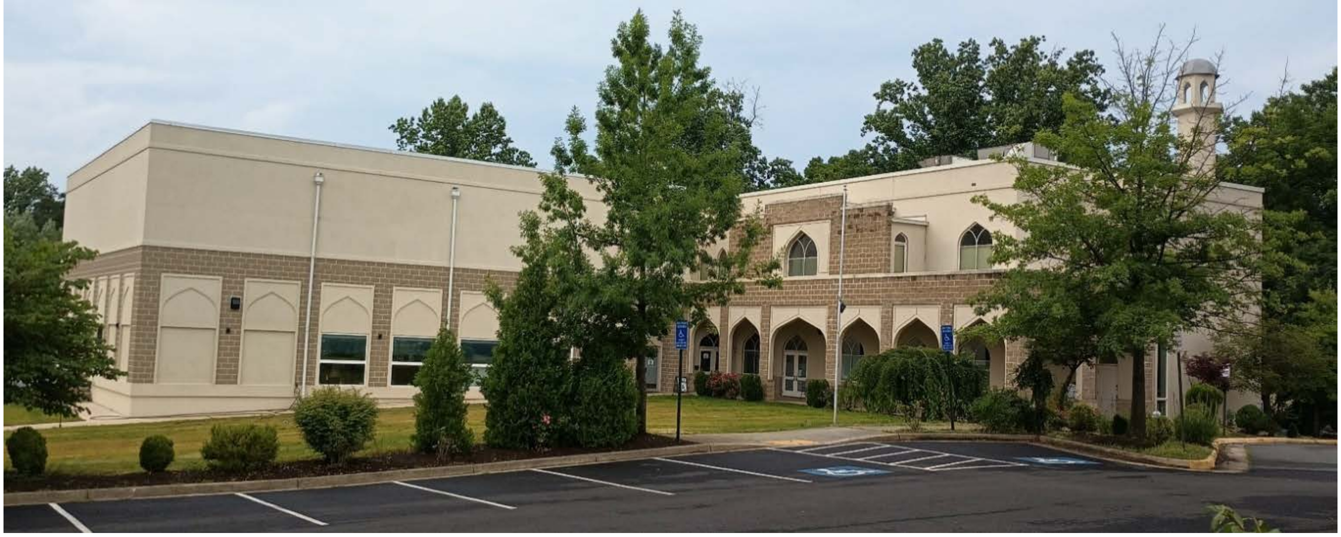
**View from the southwest. (Google) ★**

# Mubarak Mosque, Chantilly, Virginia

مسجد مبارک، چینٹ لی، ورجینیا



**Masjid Mubarak, Chantilly VA, before the addition of a multistory hall to the left.**



**Masjid Mubarak after the addition of a hall to the left.**

A 4.5-acre lot was purchased in Chantilly for a mosque. Construction was started in 2007. (The US Khilafat Centenary Souvenir, p. 209)

Mubarak Mosque Chantilly VA was inspected by Khalifatul-Masih V on 27 June 2012.

The brick from Mubarak Mosque, Qādiān was brought by Zaheer Bajwa some years earlier around 2004-2005. Zaheer Bajwa had requested Sahibzadah Mirza Waseem Ahmad, then-Amir Jamāʿat India, to pray over the brick. When he reached the USA with the blessed brick, the brick was handed over to Syed Abdul Majid Shah for safekeeping. The brick was then placed in the mihrab on December 5, 2011.

Both CVA and NVA Jamāʿat members were eagerly awaiting the arrival of Hazrat Khalifatul-Masih to Virginia to inaugurate Mubarak Mosque.

On June 27, 2012, Khalifatul-Masih V arrived in Chantilly, VA to inaugurate Mubarak Mosque. A select few were on hand to witness the event.

Even though the Khalifatul-Masih V had inaugurated Mubarak Mosque, the building was not ready for use by the general membership as the contractor and local authorities had to verify building codes. As such, we had to wait a few weeks to start using our mosque.

**Khalifatul-Masih V inaugurates Mubarak Mosque on 27 June 2012.**

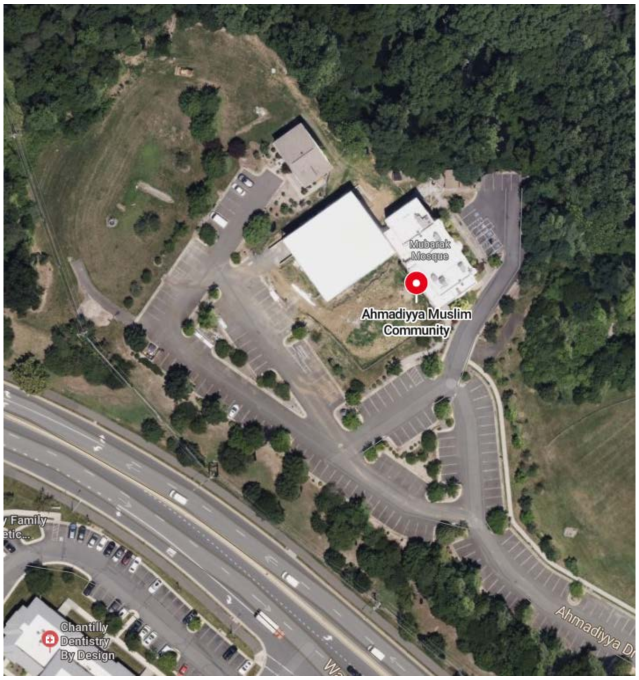
۲۷ جون ۲۰۱۲ء کو حضرت خلیفۃ المسیح الخامس مسجد مبارک کی افتتاحی تقریب پر تختی کی نقاب پوشی فرمارہے ہیں۔

**Missionary residence next to Mubarak Mosque.**

Finally, after all the inspections had been passed, Mubarak Mosque was handed over to CVA and NVA Jamāʿat members to use.

**Main floor of the hall with basketball court.**

The total cost of the project including architectural plans, project planning, site development, and construction was about $4,000,000. This all predominantly came from the members of the NVA and CVA Jamāʿat s. (Ahmadiyya Gazette USA, vol. 72, April-September 2020, pp. 589-91)



**The big white square is the hall added to the complex. Top of the hall is the missionary residence (dark roof). To its right is the Masjid Mubarak.**

**The sports and meeting hall.**

**Basement of the hall.** ★

# Bait-ul-Anwaar Mosque in Richmond, Virginia

مسجد بیت الانوار، رچمنڈ، ورجینیا

Masjid Anwaar.

Garage to the left in the back corner, mosque to the front right.

View from left.

View from left.

The Richmond Chapter was established in 2008. Mr. Muhammad Owusu was elected as the first president. At that time, the membership of the Chapter was about 35. Among the first settlers in the Richmond Chapter area were Qamar Shams and Aftab Ahmad. During the first year, the meetings and Jumuʿa Prayers were held in the houses of some of the members. From 2009 to 2012, a church (Universal Unitarian Church) in Richmond was rented for meetings and Jumuʿa Prayers.

View from back right.

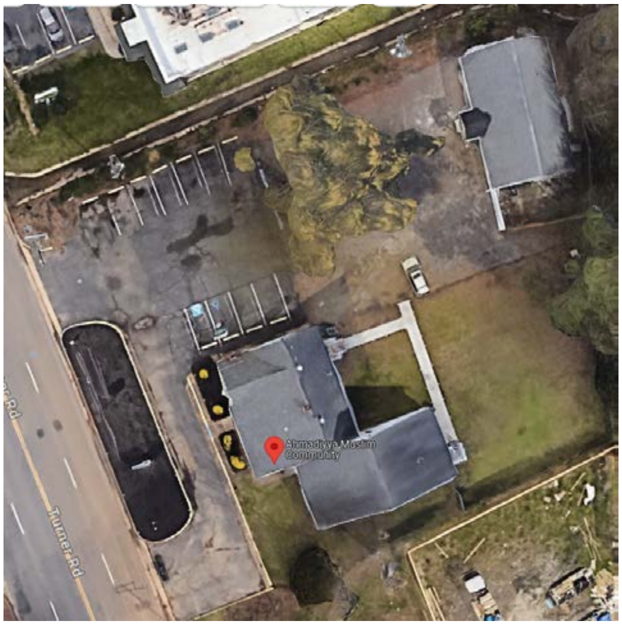
In 2012 a building with a square footage area of about 2,800 Sq. Ft. at 2617 Turner Road, North Chesterfield, Virginia was purchased and converted into a mosque. Khalifatul-Masih V (May Allah be his Helper) graciously named it Bait-ul-Anwaar.

**View from back left.**

About significant portion of the membership comprises refugees from Sri Lanka and Thailand. The majority of members of the Richmond Jamāʿat live in the Greater Richmond area but a good number of members live in some other towns and cities scattered in an area of almost 10,000 square miles in Central and South Virginia. (The Ahmadiyya Gazette USA, vol. 72, Nos. 10-12 and vol. 73, Nos. 1-9, October 2020-September 2021, p. 595)

**Garage in the back.**

**Garage in the back.**



**Aerial view of the property. [Google] ★**

**Men's Prayer Hall.**

# Bait-ul-Hamd Mosque, Binghamton, NY

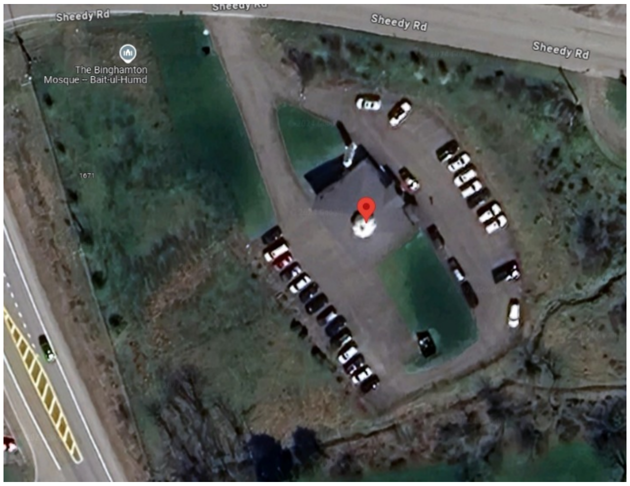
مسجد بیت الحمد، بنگ ہیمٹن، نیویارک

Baitul Humd Mosque
Binghamton, NY
AL ISLAM

Initially the New York chapter covered the states of New York, New Jersey and Connecticut. As the membership grew, new chapters were established.

Rochester chapter was formed in 1983. In the early days of the Rochester Chapter, meetings and other functions were held in the homes of the members and moved from town to town, more in Syracuse or Utica or Binghamton or Buffalo, less commonly in Willard or Wellsville or Oswego. At times the chapter rented the local library halls or other town facilities to hold monthly functions and other functions and social gatherings like Eid day celebration.

In 1990، Rochester NY chapter was split into three Halqas (circles, subchapters), Buffalo, Rochester, and Syracuse. Syracuse Circle included Syracuse, Binghamton, and Utica. Halqa In-Charge was Dr. Muhammad Zafar Iqbal. Halqa meetings were held by rotation in the homes of different members. Regular Friday services were started in 1994 at Dr. Muhammad Zafar Iqbal's residence and continued until the Mosque was purchased in 2005.



In September 2003, Rochester NY chapter was split into two, Rochester and Syracuse. Rochester chapter included Rochester and Buffalo. Syracuse chapter included Syracuse, Binghamton, and Utica. First Syracuse chapter president was Dr. Abdul Hakeem Nasar.

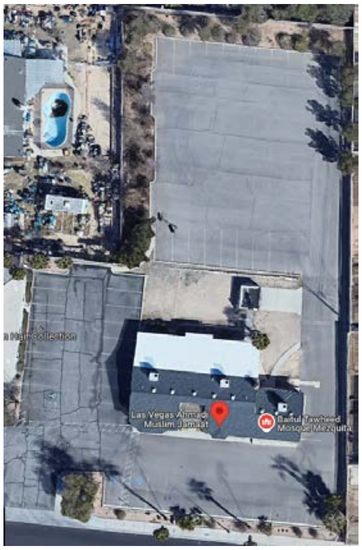
In 2011, the Syracuse chapter was split and Binghamton Chapter was established.

Bait-ul-Hamd Binghamton NY was acquired in 2013. (The Ahmadiyya Gazette USA, vol. 72, Nos. 10-12 and vol. 73, Nos. 1-9, October 2020-September 2021, p. 134) Dome and minaret were added later. ★

# Bait-ut-Tauhid Mosque, Las Vegas, NV

مسجد بیت التوحید، لاس ویگس، نیواَڈا

MOSQUE
Mezquita
Ahmadiyya Muslim Community


Las Vegas Ahmadi Muslim Jamaat
Baitul Tawheed Mosque Mezquita

It was 1980 when Ahmadis started coming to Las Vegas. Some of the first ones were Dr. Syed Naeem Ahmed, Nadeem Kausar, and Raees Abid. They accidentally met in a restaurant and were happy they found other Ahmadis in town.

In March 2003, Las Vegas Jamāʿat was officially established and registered with Clark County, Nevada. Quite a few Ahmadis moved in in the 1990s. Dr. Syed Naeem Ahmed was the first President of Las Vegas Jamāʿat.

By 2005, Tajneed of chapter was about 55. Luqman Jalaal rented a one-bedroom apartment on Karen Avenue as the mission house for meetings and Salāt-ul-Jumuʿa. Later as the local Jamāʿat grew, the chapter rented a 2-bedroom apartment at the same place for more space. Still, the apartment was not big enough for occasions such as Eid, so places like a library room were rented for Eids.

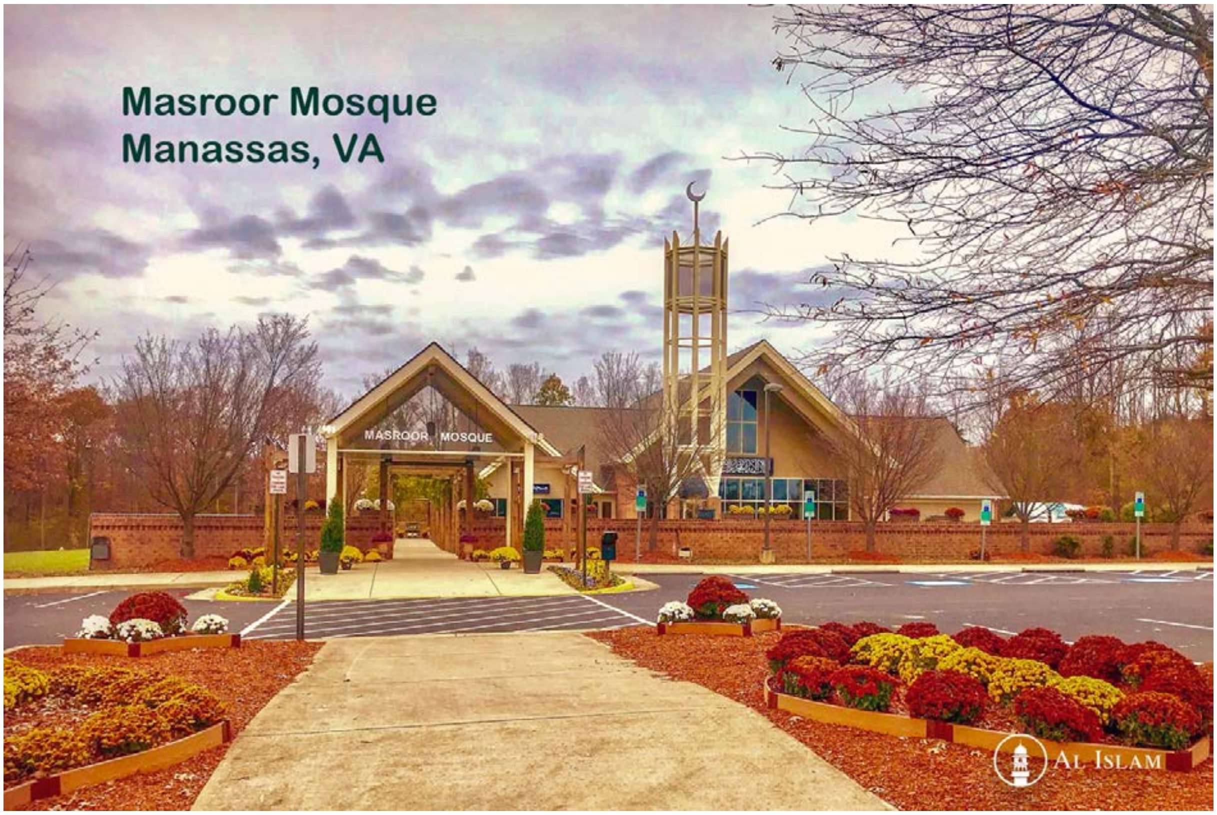
Las Vegas Jamāʿat kept on growing at a small pace. The chapter moved out of Karen Avenue Apartments to rent a house near Buffalo Avenue. It was a 3-bedroom house. The happiness lasted a few months only, the house had to be vacated. Members, as Jamāʿat, felt homeless and had no place for meetings and prayers except to rent out library rooms, on and for Salāt-ul-Jumuʿa and Eids.

On 13 February 2014, members were blessed to buy Bait-ut-Tauhid. This was a big step forward in Jamāʿat progress; now members had a home for prayers, meetings, and events.

Local Las Vegas Jamāʿat helped set up a prayer area with carpets, a sound system, window shutters, and security cameras from their own pockets. Then, there came the first rain of the season, and members had a leaking roof in the main prayer area. All the Las Vegas members quickly gathered money to put up a new roof to their mosque. Such was the dedication of the Jamāʿat members, and their financial sacrifices and love for their newly acquired place to worship Allah!

Regular activities are held at Bait-ut-Tauhid. In January of 2019, Sadr Khuddam-ul-Ahmadiyya USA, Dr. Madeel Abdullah, visited the mosque. In February of 2019, Las Vegas Jamāʿat held the Regional Tabligh Conference at Bait-ut-Tauhid. It covered Phoenix, Tucson, and the Las Vegas area. (The Ahmadiyya Gazette USA, vol. 72, Nos. 10-12 and vol. 73, Nos. 1-9, October 2020-September 2021, pp. 456-457) ★

# Masroor Mosque, Manassas, Virginia


Masroor Mosque
Manassas, VA
MASROOR MOSQUE

In the name of Allah, the Gracious, the Merciful
مسجد مسرور
MASROOR MOSQUE
Hazrat Mirza Masroor Ahmad
Khalifatul Masih V
inaugurated this mosque on
Saturday, November 3, 2018

**Left: Meeting with dignitaries in the Masroor Mosque Library. Right: Prayer at revealing the plaque. (Photos by Kalim)**

حضرت خلیفۃ المسیح الخامس، بائیں: مہمانوں کے ساتھ، دائیں: مسجد مسرور مناسس، ورجینیا کی تختی کی رونمائی پر

The current SVA Jamāʿat was formed in 2004. Previously, it was mostly a Woodbridge Halqa (subchapter) of the greater Virginia Chapter until 2004.

SVA Chapter had been struggling to get a better place for their own Mosque for years. The chapter rented many schools, churches and other properties to hold Ijtimās, tarawih, Eids, Muslih Mauʿūd, Masih Mauʿūd Days and other events. During this journey, we faced opposition from the neighbors as well as church clergy.

The interfaith meeting had been a regular event in Dr. Flazer building (another big site before Mosque). And Tanvir, Sheikh Arshad were part of the committee that used to search places for different events.

Dale Blvd property was still owned by Jamāʿat even in 2020 with our memories of Jamāʿat gatherings and events before the current Hoadly Road Mosque.

The actual cost of this property was 9 million but the Presbyterian church that did own this place went bankrupt and Jamāʿat got the property just for 5 million by the grace of Allah. Low attendance forced the church to leave and sell this place. Sunday service used to happen in the downstairs basement area which is now being used for Lajna Programs.

A neighboring mosque, Al Noor Masjid, bid $5.25 million but the owner rejected the offer and gave this property to Ahmadiyya Jamāʿat for a lower bid of $5 million. The previous owner allowed Jamāʿat to host two Eid prayers before the completion of the buying process. Jamāʿat faced opposition from the neighboring mosque throughout who wanted to upgrade this church into a banquet hall for their non-Ahmadi Sunni Muslim community.

On 3 November 2018, Khalifatul-Masih V inaugurated the Masroor Mosque in Manassas, Virginia, USA. A reception was held in the evening in which over 200 dignitaries and guests attended. Hala Ayala, a member of the Virginia House of Delegates who was representing the fifty-first district of Virginia, presented Khalifatul-Masih V with a certificate of recognition on behalf of the Governor of Virginia, Ralph Northam. Some of the dignitaries delivered brief remarks to the audience including Gerry Connolly, member of the United States Congress for Virginia's eleventh District, and Dr. Katrina Lantos Swett, President of the Lantos Foundation for Human Rights and Justice and former Chair of the United States Commission on International Religious Freedom.

During the inauguration ceremony, Hazrat Khalifatul-Masih V liked this Mosque a lot and asked about the expansion of the Mihrab and stage updates. Now Jamāʿat is working on these projects. He also inquired about the roof. The Cross in front has been replaced with a crescent.

Calligraphy in the Mosque was done by Sheikh Lateef Akmal and Ibrahim Ijaz who came from California. It's basically the real calligraphy on the walls, not stickers. Masroor Ahmad also helped and still has been helping a lot in printing signboards, banners and other publishing stuff through his printing press.

It is important to note that during the offer evaluation time, we went to the Khalifatul-Masih V and requested prayers. As a result, on June 17, Tanvir (then Gen Sec) got a call from the realtor. He said: I don't know why the Presbyterian Church is dropping an offer 0.3 million more than you offer and we're going with your offer. That's how we got this place with the prayers of Hazrat Khalifatul-Masih V (may Allah bee his Helper).

The membership of the chapter was 646 when we started this project with two small properties already in our possession worth 1.2 million. We needed to raise another 1.5 million dollars in cash.

At that time, the US Ameer gave us ninety days to collect 1.5 million dollars. In 90 days, the SVA Chapter raised 1.625 million dollars in cash and presented it to the Respected Ameer in a record-breaking time in our USA history.

The mosque was purchased on November 09, 2017 and Friday November 10, 2017, the first Jumuʿa was offered on the premises. Membership had risen to above 700 by that time. (The Ahmadiyya Gazette USA, vol. 72, Nos. 10-12 and vol. 73, Nos. 1-9, October 2020-September 2021, pp. 597-599) ★

Masroor Mosque
5640
Lost Creek Ct
Hoadly Rd
642
Google

**An aerial view of the property. [Google]**

# Mosque Bait-ul-Qayyum, Fort Worth TX

مسجد بیت القیّوم فورٹ ورتھ ٹیکسَس

Bait-ul-Qayyum Mosque

Fort Worth chapter was established on February 12, 2012. The chapter started to rent a room at Elzie Odom Athletic Center and offered the first Jumuʿah Prayer there on May 4, 2012. We also started to hold Auxiliary meetings and other Jamāʿat programs regularly in that recreation center. Fort Worth Jamāʿat found and rented an office space which was about 1,800 square feet. It consisted of 8 office rooms. Men's and women's areas were separate, each having four rooms on their sides. We offered our first Jumuʿah there on July 5, 2013, and used that property for almost three years but due to occupancy limit and fire hazard, we had to forgo it. We again started to rent another recreation center (Eunice Activity Center) on June 24, 2016, to hold Friday Prayers, and other Jamāʿat events (which included auxiliary meetings/Ijtimāʿāt, Tahir Academy classes, interfaith programs, Blood Drives, Dars/Iftar Program in Ramadan).

In 2018, Dallas and Fort Worth Jamāʿats were assigned a missionary, Dr. Zaheer Bajwa. He took special interest in helping us to have our own mosque. He visited a lot of properties with us, and he also visited Jamāʿat members and encouraged them to pay more towards mosque fund. Lajna gave away their jewelry, repeating the Jamāʿat history of monetary sacrifices for building mosques. Jamāʿat members continued to write to our beloved Khalifat-ul-Masih to request prayers for our mosque.

With a lot of prayers and blessings of Khilafat, during the blessed month of Ramadan, we found a property in June 2018 at 2801 Miller Ave which was being used by YMCA in Fort Worth. This is a 4.7-acre property with over 12,000 square feet building structure (which includes Prayer halls, offices, library, multipurpose room, a gymnasium, 90+ parking spots, a professional kitchen, huge field, and children's play area). By the grace of Allah, we were able to have the closing on October 16, 2018. Hazrat Khalifat-ul-Masih V graciously named our mosque Bait-ul-Qayyum. We were very blessed to have respected Nā'ib Ameer, Azhar Hanif, led the first Friday Prayer on December 14, 2018. (The Ahmadiyya Gazette USA, vol. 72, Nos. 10-12 and vol. 73, Nos. 1-9, October 2020-September 2021, p. 580)

On Friday, 7 October, Hazrat Khalifatul-Masih V traveled to Fort Worth to inaugurate the Bait-ul-Qayyum Mosque based in the city of Fort Worth.

After unveiling a plaque to mark the inauguration of the mosque and planting a tree, His Holiness inspected the premises. Prior to the Maghrib and 'Isha Prayers, the local members of the Ahmadiyya Muslim Community had the opportunity to meet His Holiness during which His Holiness encouraged that they should ensure that attendance for prayers increases at the mosque. (The Ahmadiyya Gazette Online USA, November 2022, pp. 17, 20) ★

Childrens
borhood Clinic...
Bait-ul-Qayyum Mosque

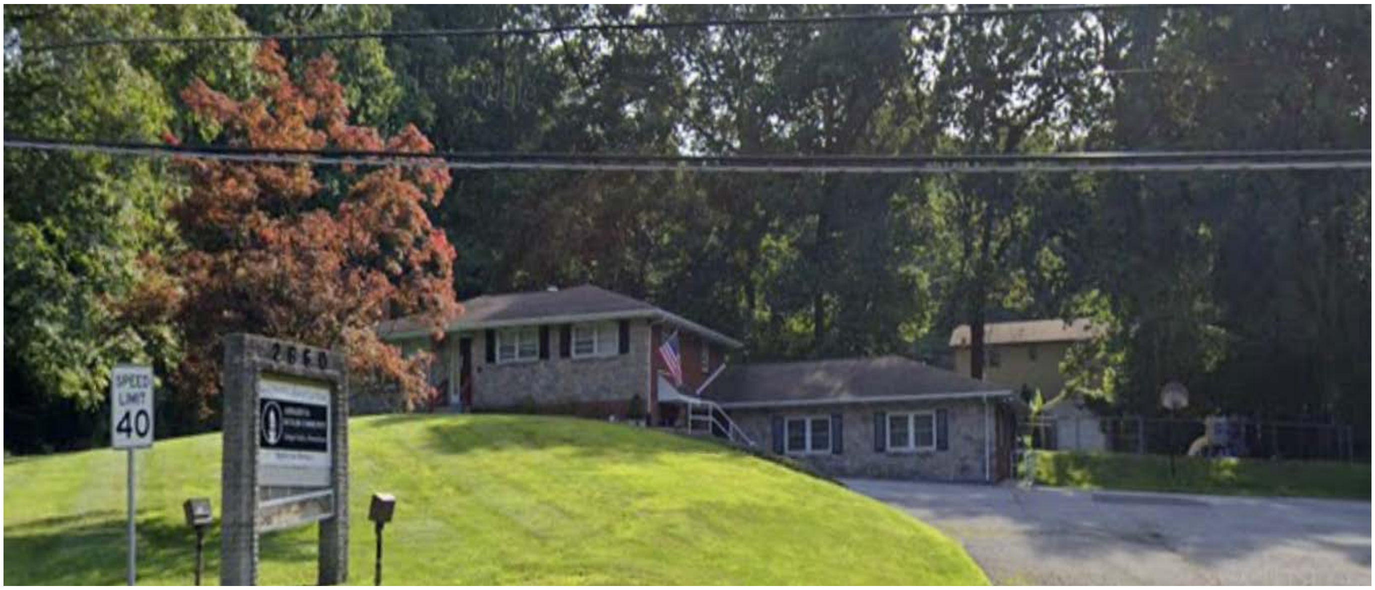
**A satellite view of the property.**

**Members in men's Prayer Hall.**

**A large hall.**

**Children's section.**

# Pennsylvania: Lehigh Valley



**View from the street.**لی ہائی ویلّی پینسِلوینیا

145
S Pike Ave
Baitul Ata Mosque
Baitul Ata Mosque

**Aerial views of the site and the building. [Google]**

The Lehigh Valley chapter was established in 2010.

In 2018, members found a place in Allentown that would fit their needs, a centrally located place big enough to accommodate all members. It was being used as a daycare facility in the area. Once the members completed their due diligence, the Amila members decided to move forward with the purchase.

Chapter president, Asad Chaudhry, wrote a letter to Hazrat Khalifatul-Masih V (may Allah be his Helper) requesting prayers to find a suitable place of worship. Khalifatul-Masih responded on September 4, 2018, “May Allah Almighty remove any obstacles and grant you success in your endeavors…”

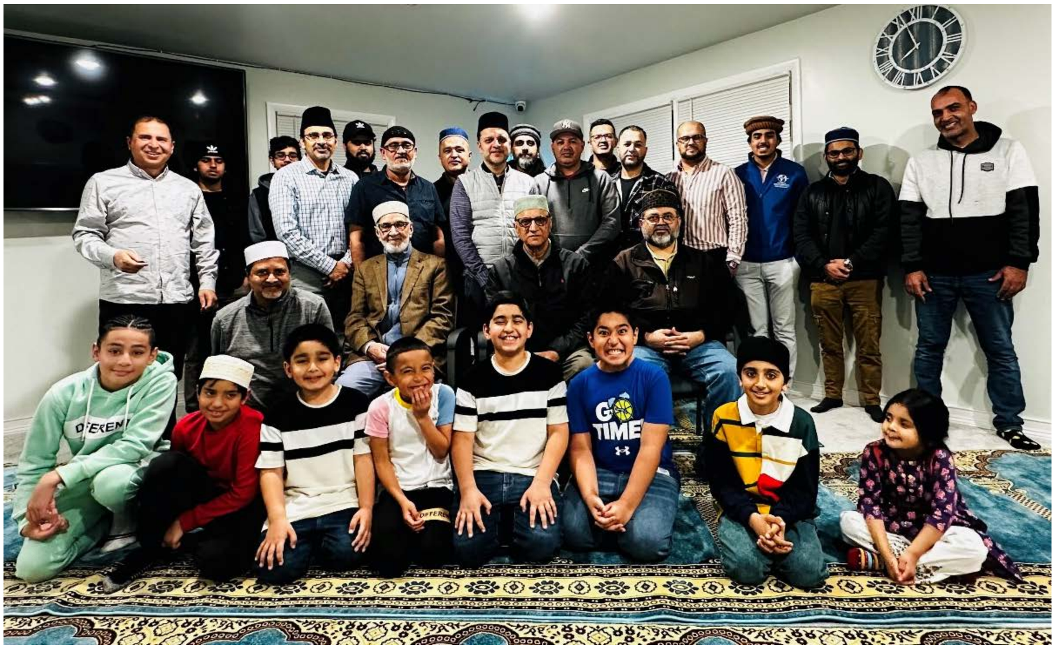
The property became available again on September 28, 2018, as the previous buyer had issues with financing. It was with prayers of the Khalifatul-Masih, only a few weeks ago, that the “obstacle” was removed, and we would pursue the purchase of this property.

On Friday, October 12, 2018, chapter president got a call from the real estate broker minutes before Jumʿah Prayer that the seller had accepted our offer to purchase the property for the mosque. Al-Hamdu Lillah.

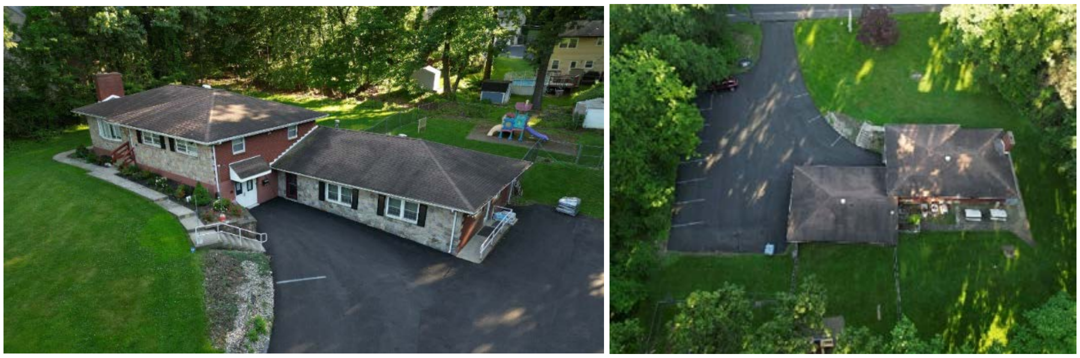
The deal was closed on February 21, 2019. Al-Hamdu Lillah. Khalifatul-Masih V named the mosque Bait-ul-ʿAta.

A few days after getting the property, members pitched in with hours of Waqar-e-ʿAmal (voluntary manual labor) to get the mosque ready for daily prayers, culminating with the first Jumʿah Prayer on March 1, 2019. (The Ahmadiyya Gazette USA, vol. 72, Nos. 10-12 and vol. 73, Nos. 1-9, October 2020-September 2021, pp. 548-549) ★

A gathering of members in the Prayer Hall at Eid Al-Adha June 28, 2023.



Iftar dinner with current and old members, March 29, 2024.



Aerial views of the site and the building. [Google]

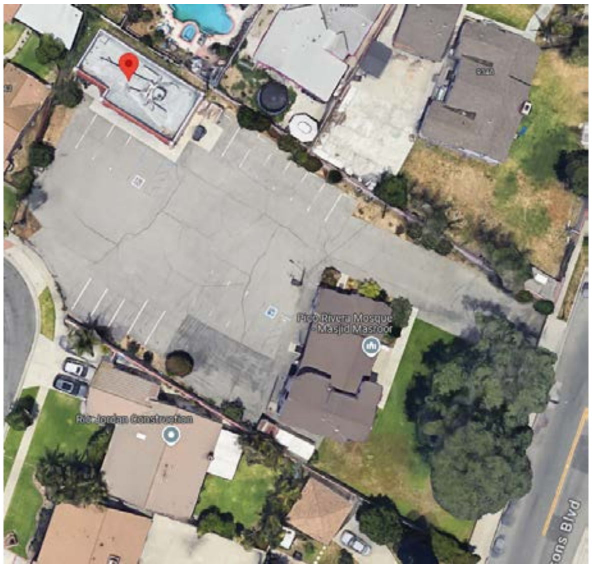
# Masjid Masroor, Pico Rivera CA

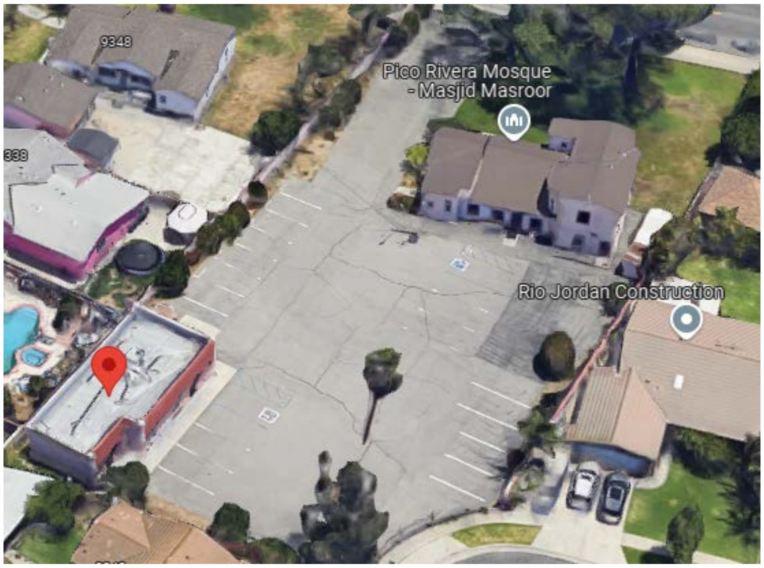
## Acquired August 6, 2018

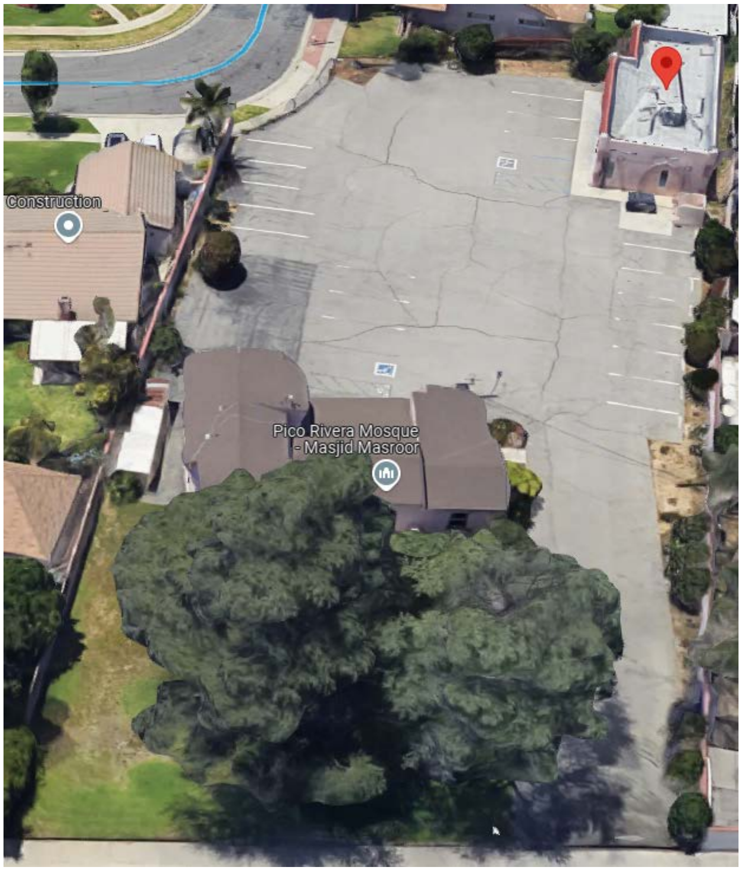
مسجد پِیکو رَوَیرا کیلیفورنیا

Masjid Masroor property was purchased to be a dedicated mosque closer to the city of Los Angeles and to serve the special function of outreach to the Spanish-speaking population.

**7419 Passion Blvd, Pico Rivera, California.**

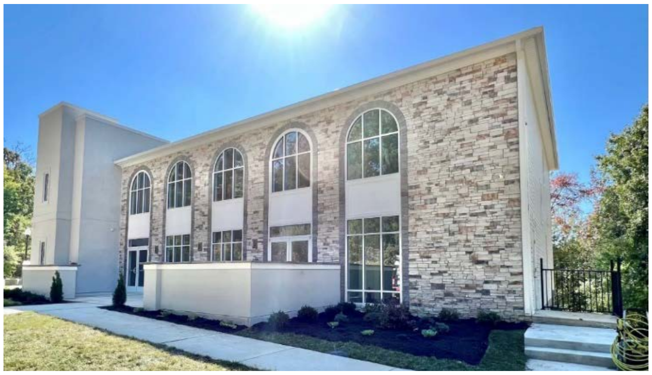

Pico Rivera Mosque - Masjid Masroor
Rio Jordan Construction
ons Blvd


9348
338
Pico Rivera Mosque - Masjid Masroor
Rio Jordan Construction


Construction
Pico Rivera Mosque - Masjid Masroor

# Community Center at the Ansar Village

## اَنصار وِلّیج جاپّا ٹاؤن مَیری لَینڈ



Located in southwestern Harford County, Maryland, is Joppatowne, which is bordered to the west by Gunpowder River and Little Gunpowder Falls—forming the Baltimore County line. Nearly twenty miles from downtown Baltimore and about an hour-long car ride from Bait-ur-Raḥmān it is far enough from the loudness of a large city and yet at a close enough distance to Jamāʿat's headquarters. By the grace of Allāh, these characteristics make it an ideal location for Aḥmadīs who may be retired or planning to retire soon. Hence the choice of location for establishing the Ansar Housing Complex, "mini peace village," comprising of 48 townhomes and a community center.

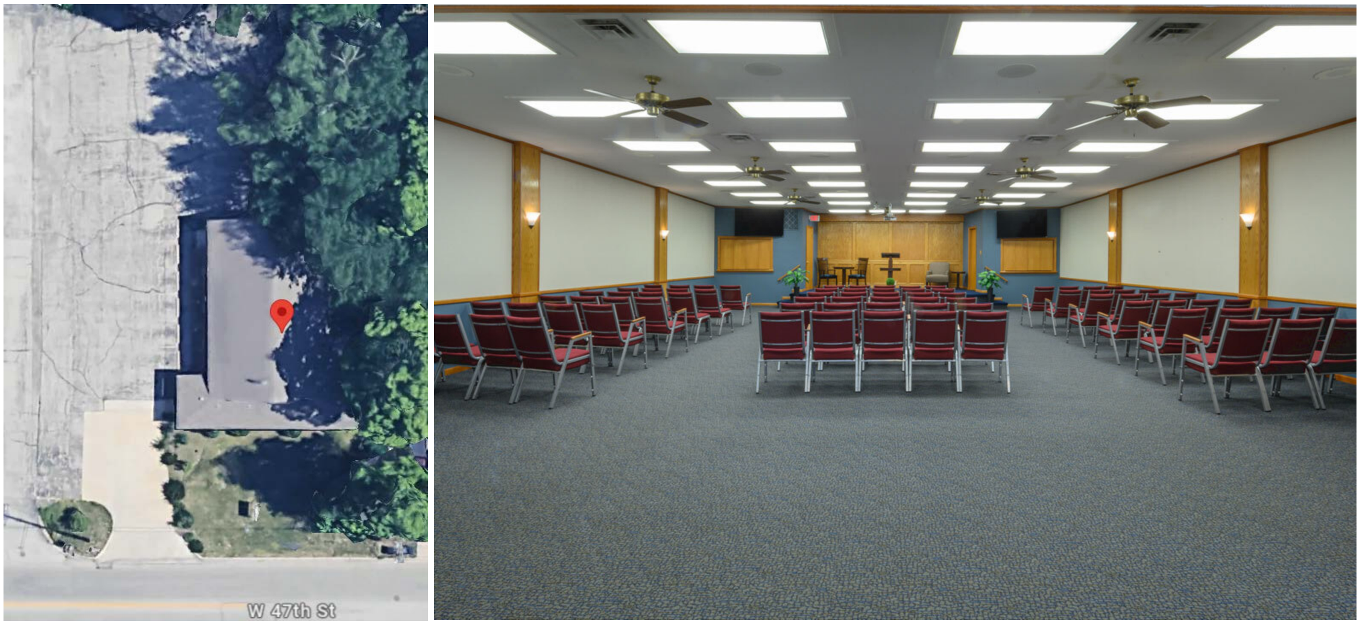
In 2018, our beloved leader Hadrat Mirzā Masroor Aḥmad, Khalīfatul-Masīḥ V (May Allāh be his helper) blessed the US with his presence during the months of October and November. On October 30, towards the end of his visit, Khalifatul-Masih visited the Ansar Housing Complex. Khalifatul-Masih's motorcade pulled up around 10 AM and was greeted by Majlis Ansarullah's National ʿĀmila members and Nāzimīn Aʿlā. After the initial greetings, Khalifatul-Masih proceeded to inspect one of the houses. Khalifatul-Masih inspected the entire house and was provided details regarding the size, materials and locality in general. Khalifatul-Masih left the house after leading silent prayer. Khalifatul-Masih graciously granted Majlis Ansarullah USA's National ʿĀmila members and Nāzimīn Aʿlā an opportunity to take a group photo outside.

Next, Khalifatul-Masih V visited the homes of each of the four families that had already moved into the complex. Hazrat Khalifatul-Masih V took the time to go to each home and greeted and prayed for all the new homeowners. Residents had refreshments and snacks prepared for all the guests. By the grace of Allāh, Khalifatul-Masih accepted the invitation of all residents, visited and inspected their homes. Khalifatul-Masih individually spoke to all residents and congratulated them on their move and this new phase in their lives. (The Ahmadiyya Gazette USA, vol. 72, Nos. 10-12 and vol. 74, Nos. 1-9, October 2021-September 2022, pp. 226-227)

On 30 October 2019, Khalifatul-Masih V left the Bait-ur-Rahman complex and travelled one hour by car to Joppatowne, a small town with a population of around 12,000 in Maryland. He inspected the housing complex initiated by Majlis Ansarullah USA. A few houses had been built so far, whilst others were pending, and the majority were being purchased privately. Upon arriving, Khalifatul-Masih V inspected one of the newly built houses and thereafter, the Ahmadis who had purchased homes at the complex, requested him to visit their homes. It was a very touching scene, where Khalifatul-Masih V would enter one home and spend a few minutes and then the next host would be ready and waiting to receive him and take him to their home. (The Ahmadiyya Gazette USA, vol. 72, April-September 2020, p. 216)

# A Center for Kansas City KS

A 5,000 sq ft church building has been acquired in April 2024 in Kansas City to meet the needs of the local Ahmadis. It will be adapted for use as a mosque and a community center.



**Left. An aerial view of the building bought in 2024. Right. A hall inside the building.**

**View of the building from the south.**

**View of the building from the southwest.**(اپریل ۲۰۲۴) کینسَس سِٹی، کینسَس میں نئی عمارت کی خرید